

# The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

P. 2: New Co

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OF THE PACIFIC  
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BERKELEY CALIF  
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# Proposed New Communion Service

FOR the first time in some 40 years, revision of the Book of Common Prayer is being seriously considered.

Yet, at the very least, any change in the Prayer Book requires for its adoption the action of two successive triennial General Conventions of the Church, and could not therefore be ratified before 1958 at the earliest.

Meanwhile, the Standing Liturgical Commission of General Convention (which collects and evaluates suggestions for revision) has in the last few years been submitting tentative forms in a series of *Studies*. The fourth of these, about to come off the press, is a suggested revision of the Communion Service.

The Commission is not proposing any immediate action, and the form submitted is, of course, not authorized for use. But because of the place of the Holy Communion in the life of the Church, we here reproduce it.\*

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## The Liturgy for the Celebration of the Holy Eucharist and the Administration of Holy Communion

### THE MINISTRY OF THE WORD

#### *The Introit*

¶ *Before the Holy Liturgy, a Hymn or Anthem may be sung for THE INTROIT.*

¶ *At the Communion-time, the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Altar, shall say THE COLLECT FOR PURITY, the People kneeling.*

¶ *But if a LITANY hath been said immediately before, the Priest may pass at once to the KYRIE ELEISON.*

#### *The Collect for Purity*

*Priest.* The Lord be with you.  
*People.* And with thy spirit.  
*Priest.* Let us pray.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

#### *The Law of Love*

¶ *Then shall the Priest say,*

Hear what our Lord Jesus Christ saith:

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

### *Kyrie Eleison*

¶ *Then shall be said or sung,*

LORD, have mercy upon us. Kyrie eleison.  
*Christ, have mercy upon us. or, Christe eleison.*  
Lord, have mercy upon us. Kyrie eleison.

¶ *Each clause may be repeated thrice.*

### *Gloria in Excelsis*

¶ *Upon all Sundays (except in Advent, and from Septuagesima to Palm Sunday inclusive); upon all Festivals; upon days within appointed Octaves; and upon all days in the Festal Seasons from Christmas to Epiphany, and from Easter to Trinity Sunday inclusive: shall be said or sung the Hymn GLORIA IN EXCELSIS, all standing.*

G LORY be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory: O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father: That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

### *The Collect of the Day*

*Priest.* The Lord be with you.  
*People.* And with thy spirit.  
*Priest.* Let us pray.

¶ *Then shall the Priest say THE COLLECT OF THE DAY; the People kneeling.*

### *The Epistle*

¶ *Then, the People being seated, the Minister appointed shall turn to the People, and read THE EPISTLE, first saying,*

H EAR the (\_\_\_\_) Epistle (of Saint \_\_\_\_ ) (to \_\_\_\_ ); or,  
Hear the Lesson from the Book of \_\_\_\_.

¶ *The Epistle ended, he shall say,*

Here endeth the Epistle (or, the Lesson).

### *The Gradual*

¶ *Here may be sung a Hymn or an Anthem.*

### *The Gospel*

¶ *Then, all the People standing, the Priest or Deacon appointed shall read THE GOSPEL, first saying,*

H EAR the Holy Gospel according to Saint \_\_\_\_.

¶ *Here the People shall say,*

Glory be to thee, O Lord.

¶ *And after the Gospel the People shall say,*

Praise be to thee, O Christ.

### *The Creed*

¶ *Then shall be said the CREED commonly called THE NICENE. But the Creed may be omitted from the Liturgy upon any day not a Sunday or Holy Day.*

I BELIEVE in one God: the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of the Father before all worlds; God, of God, Light, of Light, Very God, of very God; Begotten, not made; Being of one substance with the Father; Through



whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth at the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe in One Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: and I look for the resurrection of the dead: And the life of the world to come. Amen.

### The Sermon

¶ Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and, if occasion be, shall Notice be given of the Celebration of the Holy Liturgy, and of the Banns of Matrimony, and of other matters to be published; and special intercessions may be made here.

¶ Here followeth the SERMON.

### THE OFFERTORY

¶ Then shall the Priest turn to the People, and begin the Offertory by saying one or more of these SENTENCES following.

¶ And NOTE, That these SENTENCES may be used on any other occasion of Public Worship when the Offerings of the People are to be received.

OFFER unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High. *Psalm 50:14.*

Give unto the Lord the glory due unto his Name: bring an offering, and come into his courts. *Psalm 96:8.*

Walk in love, as Christ also hath loved us, and given himself for an offering and a sacrifice unto God. *Eph. 5:2.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Rom. 12:1.*

While we have time, let us do good unto all Charitable men; and especially unto those who are of the Offerings. household of faith. *Gal. 6:10.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the Saints, and yet do minister. *Heb. 6:10.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *I St. John 3:17.*

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *St. Matthew 25:40.*

How then shall they call on him in whom Missionary they have not believed? and how shall they Offerings. believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Rom. 10:14.*

Jesus saith unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. *St. Luke 10:2.*

¶ During the Offertory, there may be sung a Hymn or an Anthem.

¶ The Priest or Deacon shall prepare so much Bread, and Wine mixed with a little pure water, as he shall think sufficient for the communion.

¶ The Church Wardens, or other representatives of the Congregation, shall receive the Alms for the Poor, and other Offerings of the People, and shall reverently bring them in a decent Basin to the Priest, who shall humbly present and place them upon the Holy Table.

¶ And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

¶ At the Presentation of the Alms and Oblations, a suitable Hymn may be sung, or one of the following SENTENCES shall be said:

THINE, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

*I Chronicles 29:11.*

All things come of thee, O Lord, and of thine own have we given thee. *I Chronicles 29:14.*

### The General Intercession

¶ Here the Priest may say authorized Prayers, or may ask the secret intercessions of the Congregation, for any who have desired the prayers of the Church.

¶ Then the Priest shall say the following Prayer; or else, a LITANY, or THE BIDDING PRAYER, may be said here; omitting THE LORD'S PRAYER.

¶ Upon Weekdays which are not Holy Days, or in case a LITANY hath been said before in the same Service, all but the first and the last sentences of this Prayer may be omitted.

Let us pray for the whole state of Christ's Church.

MOST merciful Father, we humbly beseech thee to accept our [*alms and*] oblations, and to receive these our prayers for the Universal Church: that thou wilt confirm it in the truth of thy holy faith, inspire it with unity and concord, and extend and prosper it throughout the world.

We beseech thee also, so to direct those in authority in all nations to maintain justice and the welfare of all mankind, that thy Church may abide in thy peace.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that both by their life and doctrine they may set forth thy true and living Word, and faithfully administer thy holy Sacraments.

And to all thy People give thy heavenly grace; that, with willing heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to support and strengthen all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

We also commend unto thy mercy all thy servants departed this life in thy faith and fear: Grant them thy peace in the land of the living, where the light of thy countenance shineth upon them.

Finally, we give thee most high praise and hearty thanks for all thy Saints, who have been the chosen vessels of thy grace, and the lights of the world in their several generations; beseeching thee, that we, rejoicing in their fellowship, and following their good examples, may be partakers with them of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

### The Invitation

¶ Here the Priest or the Deacon may read THE EXHORTATION TO THE HOLY COMMUNION; the People standing. And this Exhortation shall be read upon the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.

¶ Then shall the Minister say this INVITATION TO THE HOLY COMMUNION:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of



God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to sustain and strengthen you, and make your humble confession to Almighty God, devoutly kneeling.

### The General Confession

¶ Here silence may be kept for a brief space. Then shall this GENERAL CONFESSION be made by the Priest or Deacon and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and confess our manifold sins, Which we have committed by thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee in newness of life, To the honour and glory of thy Name; through the same Jesus Christ our Lord. Amen.

### The Comfortable Words

¶ Here the Minister, standing up and turning to the People, shall say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matthew 11:28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John 3:16.*

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *I Timothy 1:15.*

Hear also what Saint John saith:

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

*I St. John 1:9.*

¶ THE COMFORTABLE WORDS may be omitted, save at the principal Celebration of the Liturgy upon each Sunday.

### The Absolution

¶ Then the Priest (the Bishop if he be present), standing, and facing the People, shall say,

THE Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

### THE CONSECRATION

#### Sursum Corda

¶ Then the Priest, facing the People, shall say,

THE Lord be with you.  
People. And with thy spirit.  
Priest. Lift up your hearts.  
People. We lift them up unto the Lord.  
Priest. Let us give thanks unto our Lord God.  
People. It is meet and right so to do.

### The Preface

¶ Then shall the Priest turn to the Altar, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God:

¶ Here shall follow the PROPER PREFACE, according to the time; if there be any specially appointed; or else immediately shall be said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

### Sanctus

HOLY, HOLY, HOLY, Lord God of hosts: ¶ Priest and People.  
Heaven and earth are full of thy glory:  
Glory be to thee, O Lord Most High. Amen.

### The Prayer of Consecration

¶ Then the Priest, standing before the Altar, shall say,

ALL glory be to thee, Almighty *The Thanksgiving*  
God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross, for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

FOR in the night in which he was betrayed, <sup>a</sup> he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat: This is my Body, which is given for you. Do this in remembrance of me. *The Institution*

Likewise, after supper, <sup>b</sup> he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this: for this is my Blood of the New Covenant, which is shed for you and for many for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me. <sup>c</sup> Here the Priest is to take the Bread into his hands. <sup>d</sup> Here he is to take the Cup into his hands.

WHEREOF, having in remembrance his blessed Passion and precious Death, his mighty Resurrection and glorious Ascension, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make. *The Oblation*

AND we most humbly beseech thee to accept upon thine altar on high this our sacrifice of praise and thanksgiving, our bounden duty and service; and vouchsafe to bless and sanctify with thy Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the most blessed Body and Blood of thy dearly beloved Son Jesus Christ. *The Invocation*

AND here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all thy whole Church, may worthily receive the most precious Body and Blood of thy Son, that we may obtain remission of our sins, and all other benefits of his Passion, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him: *The Supplication*

Through the same Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

¶ And all the People shall answer, Amen.

(Continued on page 21)



# The Living Church

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### July

5. 5th Sunday after Trinity.
6. 6th Sunday after Trinity.
7. 7th Sunday after Trinity.
25. St. James.
25. Consecration of the Rev. Dudley Barr McNeil as Bishop of Western Michigan.
26. 8th Sunday after Trinity.

### August

2. 9th Sunday after Trinity.
6. Transfiguration.
9. 10th Sunday after Trinity.
16. 11th Sunday after Trinity.
23. 12th Sunday after Trinity.
24. St. Bartholomew.
30. 13th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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July 5, 1953

## SORTS AND CONDITIONS

ONE of the things in religion your columnist is opposed to is "man." In case you haven't been listening to sermons closely in these hot summer months, "man" is a singular collective, a monstrosity who has no plural or sex, who possesses no article definite or indefinite, who does nothing good and says nothing interesting, but still is probably the nearest thing to a human being that can be found in the parson's sermon.

WHENEVER I start fulminating about sermons I hope that my father (who has been my rector all my life) and his assistant, the Rev. Donald Becker, will not take it personally. Though theirs are the sermons I usually hear, I get to read a great many others, probably a fair cross-section of those being preached. And abstract "man" is not only found in sermons. This unlovable epicenity draws its pale intellectual tracks across articles, letters to the editor, speeches, and even — LIVING CHURCH editorials.

THE TERM "MAN" serves, one must admit, a useful purpose in scientific and theological writing. There are ways in which we human beings can and must be dealt with as a category or class of things. But the reality of mankind, the thing that makes people people, is their variety, their differentness from each other, their individual relationships with each other and with God. A man is something altogether more complex and wonderful than man. In the Creed, we do not say that Christ came down from heaven "for man and his salvation," but "for us men and for our salvation."

THEN we say that God the Son "was made man," using the word correctly because He was already a person — a divine person — and in entering into human nature remained that one person, henceforth expressed in two natures.

THE THING that is wrong with lumping human beings into an abstract class or category is that it ignores the most important thing about people — their personal uniqueness and dignity. "You" and "I" and "he" and "she" are each more important to God than a collection of us called "it." And just as medical men have learned that each patient is an individual total personality whose ulcers (for example) can't be cured unless his wife gives up reading in bed, so the Church's abstract teachings about man are airy nothings until they are applied with skill and sensitivity to the individual and his personal situation.

ABSTRACTIONS are intellectual crutches, ways of bleaching and shrinking the universe down to the limited compass of our minds. Whenever we have our classifications of life neatly set up, we discover them being divinely sabotaged by the borderline cases that God has created to remind us that as far as He is concerned the world is not bleached and shrunken.

In God's sight, each created thing is the only one of its kind, and yet all creation is one perfectly interrelated whole. We cannot really understand it by taking it apart.

SO let us take abstract "man" with a grain of salt, and be more serious about understanding our neighbors. The sinners whom God came to save are men and women, and children, not "man."

THIS COLUMN'S propensity for going out on a limb was put to use last week when I indicated that all went smoothly in changing printers. The little detail of mailing 18,000 copies of the magazine was tougher to solve than we expected, and some deliveries were unavoidably delayed. We think that we have the problem solved by now; but if you still get your magazine a day late for a week or two, remember what a job it is to mail your Christmas cards.

THE CHILDREN are away for their annual vacation with grandparents, and I miss Mary's binoculars (for bird-watching). The morning of their departure, Mary and Michael made the mowing of the lawn a joint project. Such coöperation is usually unheard of but was accomplished by including a bonus for cheerfulness in the price of the job. Just what place a bonus for cheerfulness has in Christian morals is not entirely clear, but as a practical device for getting the work done it was a great success.

MEANWHILE the birds go about their business, unconcerned at the lack of binoculars, the mother ducks parade their ducklings up and down the river, the 11-year-old lover drops his letters in our mailbox, and lost tools and toys one by one come to light and are put away. Still, it isn't so bad to be a childless couple for a week or two, just for a change.

GIFTS OF \$1,200.00, \$5.00, and \$2.00 have brought the total contributed so far to our Development Program to \$3,302, a real start toward the \$50,000 needed this year and for the next five years to build up your Church magazine to the point of maximum effectiveness. This need has a high priority among the many Church causes for a clear and simple reason: Everything the Church does could be done much more effectively if every parish all over the country were linked with every other parish by a chain of communication that does not place upon the clergyman the burden of being the only man in the parish who knows what the national Church is thinking and doing. The individual Christian, the individual parish could accomplish far more for Christ and His Church in collaboration with others, just as the separate threads in a cable, by working together, can lift enormous weights. Let us work together now to strengthen the Church's lines of communication.

Peter Day.



# LETTERS

## The Gospel for All

**I** OBJECT very strongly to the attitude taken by Richard B. Kahle concerning the missionary work of the Church in Mexico [L. C., May 17th].

Is the Church such a politico-economic organization as Mr. Kahle implies, when he advises a radical change in missionary outreach? The Church of Christ is *not* a mutual admiration society where the elite from each country can drink cocktails to each other between Council sessions; rather it is the mystical and holy Body of Christ, where we are brothers and sisters in His Name. And we have the solemn obligation to spread the Gospel through the Church to all persons on the face of this earth, the rich and the poor, the ruling and the ruled, alike.

I prefer to rely upon the judgment of the Bishop of Mexico when it comes to the question of whom to convert to the Faith. It is true that Bishop Salinas, his

priests and lay people, are continually facing hostile action, but if they are living witnesses to the living Christ, no enemy shall bond them.

Our Saviour shed real blood for those peons.

(Rev.) ALTON H. STIVERS,  
Curate, Church of the Ascension,  
Rochester, N. Y.

## Mary's Motherhood

**I**N answer to a correspondent in your issue of Trinity Sunday [L. C., May 31st], may I point out that no one can be a liturgical scholar who is not at least a passable theologian? *Lex orandi, lex credendi*.

However, it is not necessary to be a theologian to understand the expression "Mother of God." The only people who misunderstand it are those who are unfamiliar with it in its actual use as part of Catholic expression in faith and devotion. Those who use it know what it means—what it has meant ever since it first came into use. Would it not be better to inquire into that meaning, rather than object to it on the unverified assumption that it means something else?

(Miss) C. I. CLAFLIN,  
Buffalo, N. Y.

## Revised Liturgy

**F**OUR years ago you printed an article of mine entitled "What's Wrong with the Liturgy?". In that article I made some

rather sharp criticisms of our present rite for the Holy Eucharist and offered some radical suggestions for revision. I emphasized our need for a service which is logical, short, practical, and freed from errors in doctrine and from teetering ambiguities and repetitions and subjective repercussions, and one that restores to the people a corporate act of worship.

At that time I received many letters favoring the suggestions I had made and also a round of criticisms from professors, clergy, and laymen alike.

It is highly interesting to me to note that the Holy Catholic Church of Japan has actually accomplished its revision on the Holy Eucharist along the very lines I suggested in my article. First, they have shortened the rite, second they have increased the variable aspects of the service, and third, they have returned to the primitive shape and theology of the liturgy [see L. C., June 21st].

Thus it is that a young and adventurous national Church can, after only three years of scholarly labor, sweep away the errors of both Zwinglian reformers on the one hand and medievalistic piety on the other. I would like to congratulate our Japanese brethren for this bold and fearless step, and for one I would like to have the privilege of using a translation of their new liturgy in our services.

(Rev.) SAMUEL H. EDSALL, D.D.,  
Rector, Trinity Church,  
Geneva, N. Y.

## ACU CYCLE OF PRAYER

### July

5. Holy Sacrament, Highland Lake, Pa.
6. Ascension, Chicago, Ill.
7. St. Luke's Chapel, New York City.
8. Christ Church, Coopertown, N. Y.
9. St. Peter's, Rockland, Me.
10. Transfiguration, San Mateo, Calif.
11. St. Paul's, Brooklyn, N. Y.
12. St. James', Marion, Ill.
13. St. James', Pewee Valley, Ky.

# The Seminaries Consider Their Mission

Graduations in the seminaries have been succeeded by ordinations throughout the Church of some three hundred young men who are now beginning their ministry.

The Dean of one seminary has spoken for all in saying:

*"The test of a theological school, and its students, is not primarily academic, not even primarily moral. No man by his effort can add to his spiritual stature. In fact his attention to his own improvement may be the very antithesis of self-forgetful love. The real test of his education is whether it has opened his mind to the fulness of what God would teach, and kindled his affections with the warmth of His love, and strengthened his will to serve not himself, but the Lord."*

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.





# Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Activities in Class

THE inventive, ingenious teacher thinks of plenty of novel things to do. The one who depends only on the text, or who has never learned to do things with his hands, is apt to have few activities in his class.

These are recognized ways of doing things in class which can be employed even under the limited conditions of the Church school. In practice, a teacher will often seize upon one device and work it to death. Probably the commonest form is crayoning—every Sunday, always the same, with little original expression. Let's list the crayons as a form of convenient *materials*—clean, colorful, neat, and always at hand. Let's put them in fifth place on the following list of things to do:

(1) "Reading 'round by verses." Usually the Bible. Each pupil reads his verse in his turn around the circle. Better: (a) Teacher presents the Bible material in own words first, then has class read, for grasp of the original Bible account. (b) Each must add, in his own words, some comment on the verse he has just read. Advantages: All are involved, even the slow ones. Danger: The teacher will use it to cover up lack of preparation. This is an old-fashioned device, but may still be used now and then for variety.

(2) Answer questions of fact in the passage—orally, in writing, or by filling in blanks in work-sheet. Rather dull, but useful to get started on a subject. "How many brothers did Joseph have?"

(3) Raise a problem from the story calling for individual opinion. "Do you think that Joseph should have told his brothers about his dreams?" Now we are getting some self-expression, rather than the mere echoing of the teacher or book. "How do you feel about this? If you had been there, what would you have done?" This is imaginative interpretation, and the teacher can provoke it more often than is usually the case.

(4) Write it out in your own way (for older pupils, and then only briefly, because of the limited time on Sunday): Examples: A sentence a certain character might have spoken. Adjectives describing a certain person. A list of all the hard words in the passage, of all the persons mentioned.

(5) Draw a picture of it. Best if for some agreed purpose or place of display. But coloring to a printed or drawn outline is not drawing; it is simply stupid.

(6) Make something. E.g., illuminated

prayer-card; bulletin-board to affix prayers in home prayer-corner; place-card for a party at church; creche; window transparency; sand-table arrangement of some Bible story.

(7) Act it out: (a) Paper-bag puppets are quick and easy and can be done around the class table. (b) Pantomime—action without lines. Later, lines are invented. (c) Tape-recording of spoken lines, and then silent dramatization of the spoken lines, played by the recorder (lots of fun). But any dramatization requires a private classroom, and who has one?

(8) Try role playing, the latest thing. This means the quick, impromptu taking of parts, seated, inventing lines in character. Can be used to prepare for new experiences (as a trip) to interpret characters, or to show difficult pupils what the class thinks of them. But this and any dramatic attempts require some advance planning, discussion, and if possible an audience.

(9) Make a poster. Involves a reason for showing it, the selection of the words to put on it, and the making and finally the posting.

(10) The search or research. A hunt for information, or somebody's opinion.



To answer problems raised by discussion. Leads to the parish library, or secures home work.

(11) The project—developed by using some of the above methods, and usually worked out over several sessions. Culminates in some public display, and an evaluation—"What did we learn by doing this?"

Proposition: Activity teaching is not in conflict with content teaching. Rather, it provides creative self-expression by which students make personal what would otherwise be only authoritarian hand-outs from the lips of an adult.

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## NEWS FRONTS

## Church Buys Hospital

By acceptance of outstanding liabilities of about \$30,000 the Church, through St. Barnabas Hospital, Minneapolis, Minn., has acquired 75-bed St. Andrew's Hospital, also in Minneapolis. St. Andrew's, founded by German Lutherans, has recently been operated by a non-profit independent corporation. St. Barnabas is an institution of the diocese of Minnesota. Its director, Dr. Karl S. Klicka, said it would cost a million dollars today to build a hospital like St. Andrew's.

## South Indian Consecrated

The Rev. A. G. Jebaraj has been consecrated as bishop of the diocese of Tirunelveli. He is the first bishop elected by a diocese in the Church of South India, RNS reports. Previously bishops were chosen by a synod board.

## ACU Starts Young People's Group

The executive board of the American Church Union has given unanimous approval to plans for a new young people's activity to be known as "Soldiers and Servants of Christ." The basic idea is to enlist people under the age of 24 to accept a rule of life and to unite in cell groups for Catholic Action. An ACU release says that the rule "is based on the precepts of the Church as they are interpreted by the Book of Common Prayer and the tradition of the Universal Church."

## EPISCOPATE

## Suffragan of Alabama

The Rev. George Mosley Murray was consecrated suffragan bishop of Alabama on St. John the Baptist's Day, June 24th, at the Church of the Advent, Birmingham, Ala. Bishop Carpenter of Alabama was the consecrating bishop in behalf of Presiding Bishop Sherrill.

## PARTICIPANTS

The epistle was read by Bishop West, coadjutor of Florida, and the gospel by Bishop Clingman of Kentucky.

The preacher, Bishop Watson of the



Jimmy Wilson Studios

BISHOP MURRAY

University chaplain is consecrated.

missionary district of Utah, told the congregation:

"We must believe the redemptive power of God is so strong that man can be lifted above himself—even as once a man so lifted up draws all men unto him.

"This service rests on the belief in the power of God to take hold of this man's life—to shape it, to change it, to direct it, according to His will. There is the same feeling of the miraculous that is present in the Incarnation, the Atonement, and the experience of Pentecost. We are thrown directly upon the strength and mercy of Almighty God."

The Bishop exhorted the clergy to uphold the hands of their suffragan bishop. He directed a special charge to the laity of the diocese, represented at the service of consecration by clergy and laity from most of the parishes and missions of the diocese.

The Rev. Mr. Murray was presented to the consecrating bishop by Bishops Watson and West. Co-consecrators were Bishop Clingman of Kentucky and Bishop Claiborne of Atlanta.

The canonical testimonial was read by M. M. Baldwin, chancellor of the diocese, the certificate of election by the Rev. Ralph J. Kendall, secretary of the convention.

The evidence of ordination as deacon was read by the Bishop-elect's father, Gerard A. Murray, and the evidence of

ordination as priest by Henry Whitfield, member of the standing committee.

The consents of the standing committees of the several dioceses were presented by the Rev. John C. Turner, president of the standing committee. The consents of the bishops were presented by Bishop Barth, coadjutor of Tennessee, who also led the congregation in the litany for ordinations.

With tears in his eyes, and yet with a strong voice, the Suffragan Bishop-elect answered the questions of the examination asked by Bishop Carpenter.

The newly consecrated bishop was invested with a pectoral cross, the gift of his home parish, Trinity Church, Bessemer, Ala.; and an episcopal ring, the gift of the members of Canterbury Chapel, Tuscaloosa.

The masters of ceremonies were the Rev. Robert Y. Marlow, and the Rev. John T. Speaks. Ushers were the wardens of Birmingham convocation parishes, and the receivers of offering were the treasurers of the Birmingham convocation parishes.

Bishop Murray succeeds Bishop Claiborne as suffragan bishop of Alabama. Bishop Claiborne resigned to become Bishop of Atlanta.

The Rev. Mr. Murray was elected bishop on the third ballot at a special convention, which met April 15th in St. John's Church, Montgomery. He was born in Baltimore, Md., April 12, 1919, the son of Gerard Archibald Murray and Emma Winston Eareckson. When he was a small child his family moved to Bessemer, Ala. He attended school in Bessemer, graduating from Hueytown High School. In 1940 he received the B.S. in Business Administration from the University of Alabama. He served in the Navy during World War II and was assigned to submarine duty.

He married Elizabeth Malcolm, March 20, 1944. They have one child, George Malcolm Murray, 21 months old.

Bishop Murray was graduated from the Virginia Theological Seminary in 1948, was ordained deacon at Trinity Church, Bessemer, and priest at Christ Church, Tuscaloosa, the same year.

He became Episcopal student chaplain at the University of Alabama in 1948. During his chaplaincy there, the diocese of Alabama built a chapel, stu-

**TUNING IN:** ¶People today are likely to regard the Church as the bulwark of a crumbling civilization—to pray that the Church may be strengthened in order to provide a stable element for society, or to conserve the American way of life. Yet

this is a reversal of the original Christian emphasis, as illustrated in the Collect for the Fifth Sunday after Trinity, which prays that "the course of this world may be so peaceably ordered . . ." that God's Church may "serve Him."



dent center, and rectory, at a cost exceeding \$150,000.

Bishop Murray will continue to reside in the chaplain house at Canterbury Center, Tuscaloosa, until about September 1st, at which time he and his family will move to Birmingham.

The clergy of the diocese presented Bishop Murray with a watch. The parish of Christ Church, Tuscaloosa, presented his episcopal vestments.

Bishop Carpenter announced that Bishop Murray will be in charge of the missions of the diocese, the Division of College Work, and Wilmer Hall (Home for Children) at Spring Hill.

## MISSIONARIES

### Outgoing Conference

Twenty-six new missionaries of the Episcopal Church were commissioned recently at Seabury House, Greenwich, Conn. At a two-day Outgoing Missionary Conference on June 19th and 20th, the young men and women who will soon be leaving for overseas mission fields were addressed by Presiding Bishop Sherrill and Bishop Bentley of the Church's Overseas Department. The conference was climaxed on Saturday morning by the service of Holy Communion, at which the new missionaries received the Church's blessing for the work they are about to undertake. Bishop Sherrill was celebrant at this service.

Ten of the Church's new missionaries are also attending the six-week Missionary Training Conference currently being held under the auspices of the National Council of Churches.

The Rev. Charles H. Long, Jr., associate secretary of the Overseas Dept. of the Episcopal Church's National Council, was a member of the planning committee for this conference. The Rev. Claude L. Pickens, Jr., also of the Overseas Dept., will attend for one week to give special training to the Episcopal missionaries.

### Returns to Haiti

A recent visitor to Church headquarters in New York was Sister Joan Margaret, SSM,<sup>¶</sup> the director of St. Vincent's School for the Handicapped, Port-au-Prince, Haiti. Sister Joan will return to Haiti, having had a three-month furlough in the United States. She brought with her two Haitian children needing medical care not available in Haiti.

St. Vincent's School, working closely with the government, provides for the rehabilitation of children who are blind,

deaf, or crippled by cerebral palsy or other illnesses. The school also offers physiotherapy, braille, and speech training as part of its program.

## ARMED FORCES

### Chaplain School Graduates

Four Churchmen were members of classes graduating from the Chaplain<sup>¶</sup> School at Fort Slocum, N. Y.

S/Sgt. James R. Hartley, A/2C Joseph W. Knight, and A/1C Byron G.



CHURCHMEN AT FORT SLOCUM\*  
Graduation day.

Sterling, Jr., were in the Air Force Welfare Specialists Class.

The Rev. James A. Carpenter (1st Lt.) was a member of the Army chaplains class.

Chaplain (Capt.) John C. Francis gave the invocation.

## PUBLIC AFFAIRS

### Book Banning Extends Overseas

A survey covering 20 world capitals revealed that several hundred books by 40 authors have been banned in United States overseas libraries. These include the works of Paul B. Anderson, secretary for Europe of the Young Men's Christian Association and associate editor of *THE LIVING CHURCH*, whose works were removed from Amerika Haus libraries in Berlin [L. C., June 21st].

The bans, imposed by the U. S. State Department, gave no single instruction to cover all cases. The nearest to a common factor for 16 authors listed by Washington seemed to be refusal to tell federal investigators about Communist affiliation. Dr. Anderson was not one of these 16, nor was he specifically named in any of the directives. In his case, and others not among the 16, the banning appeared to be the result of interpretation given to one or more of the State Department various directives, many of which were marked "confidential."

Dr. Anderson's works were taken out

of circulation in some embassies but left alone in others. It was apparent from various individual reports that interpretations still varied from capital to capital on such works that were not specifically covered by word from Washington.

Also named in this category was Kenneth S. Latourette of the Yale Divinity School, a prolific writer on the Far East whose *The American Record in the Far East, 1945-51* last year was issued under the auspices of the American Institute of Pacific Relations. Dr. Latourette's

book, *History of Christianity*, was announced last week in *THE LIVING CHURCH* (L. C., June 28th). Probably the single theme most clearly common to the works of writers in this category was criticism of American policy in the Far East.

## RADIO & TV<sup>¶</sup>

### Rectors to Speak on CBS

Radio programs of special interest to Episcopalians can be heard over the "Church of the Air" on the CBS radio network. The program on July 19th, from 10:30 to 11:00 AM, EDT, will be broadcast from Trinity Church, N. Y. The Rev. John Heuss, rector, will speak.

On September 27th, 10:30-11:00 AM, EDT, the program will be heard from St. Andrew's Church, Kansas City, Mo. Speaker will be the Rev. Earle B. Jewell, rector.

### Seminars

Students of Episcopal seminaries and women's training centers received the recent seminars on Radio and Television by Dr. J. W. Kennedy with interest and enthusiasm. During the two to four hour sessions, Dr. Kennedy, director of the division of radio and television for the National Council, discussed the importance of voice training, careful prep-

\*From left: S/Sgt. Hartley, Chaplain Francis, Chaplain Carpenter, A/1c Sterling, and A/2c Knight.

**TUNING IN:** <sup>¶</sup>Members of religious orders generally write the abbreviation of their community after their name—SSM (Society of St. Margaret), CSM (Community of St. Mary), SSJE (Society of St. John the Evangelist), OHC (Order of the Holy

Cross), etc. <sup>¶</sup>American service chaplains wear appropriate insignia on lapel, but British wear clerical collar with uniform. <sup>¶</sup>Church uses radio and television to employ every means of communication to confront men and women with the Gospel.



aration of manuscripts, and meticulous care in producing each program. He dealt with both radio and television techniques, encouraged participation in workshops, and urged the men to seize every opportunity to appear on both radio and television, as well as keeping on the alert for possibilities of creating new programs for evangelism.

Some seminaries are already planning specific instruction in these fields.

### Canon Green on Radio

Canon Bryan Green, world famous preacher and evangelist, will preach ten consecutive Sundays on the 1953 series of the Episcopal Hour beginning on July 26th. The Episcopal Hour is broadcast over approximately 200 radio stations. It is aired in most cases at 8:30 AM EST or 7:30 AM CST. It is sometimes listed in the daily press as "The Protestant Hour."

The general theme of Canon Green's addresses, which were transcribed in his home in Birmingham, England, is: "Christ the Key to Life."

He is rated by many as the greatest preacher and evangelist in the Anglican Church.

### World Committee

A World Committee for Christian Broadcasting was established at an international conference on church radio and television broadcasting in Geneva, Switzerland.

Conferees said the new committee was independent but was expected to work closely with the World Council of Churches and the International Missionary Council. They said the international organization could serve in the sharing of information, exchange of programs, and as a means of assisting in the development of missionary radio stations.

[RNS]

## MINISTRY

### How to Work in a Parish

The characteristics of parish life and the qualities called for in a parish priest were discussed by ten parish priests who will serve as supervisors of students this summer under the parish training program in the province of New England. The group spent two days at Seabury House, May 27th-29th, defining the nature and purpose of the parish ministry and planning methods of opening the doors to it for the theological students who are to give eight weeks this summer to the program.

The Rev. Jonathan N. Mitchell, ex-

ecutive secretary of Province I, the Rev. Rollin J. Fairbanks of Episcopal Theological School and the Rev. Barton M. Lloyd of Virginia Theological Seminary were the leaders of the conference which operated under the general chairmanship of the director of the parish training program, the Rev. Philip Humason Steinmetz of Ashfield, Mass. The Rev. Arthur W. Leaker of Ashland, N. H., was chaplain.

Group thinking and planning pervaded the get-together. Much work was done in small groups as well as in sessions of the whole conference.

A good deal of humor broke into the sessions when each supervisor took his turn in role-playing interviews. Mr. Fairbanks took the part of various typical students and the supervisors attempted to deal with him wisely. The final scene, in which Mr. Fairbanks shifted to the role of supervisor and Mr. Mitchell acted the student with both making "asides" expressive of their inner thoughts, will be long remembered.

Within two weeks following the conferences, students started work in the parishes. They will gather for a conference of evaluation and summation at Loch Haven Conference Center, Meredith, N. H., from August 24th-29th.

### Dr. Kennedy to Teach in Europe

A summer of teaching in Europe awaits the Rev. James W. Kennedy, D.D., acting executive secretary for the Division of Radio and Television and secretary for Ecumenical Relations. He will lecture to both the Laymen's Con-



ference and the Theological Student's Conference at the Ecumenical Institute at the Chateau de Bossey in Céligny near Geneva, Switzerland, in July. In addition, he will give a series of lectures at the Anglican College of St. Augustine in Canterbury, Kent, England, in which he will attempt to translate the material of the ecumenical movement for understanding and use at the local level.

In preparation for the second assembly of the World Council of Churches at Evanston, Dr. Kennedy will also

plan the preliminary booklet, tentatively titled, *Evanston Notebook*, which is to be published by the National Council early in the fall. Being designed for interdenominational use, the book will be written with footnotes as guides for those groups where discussion is possible.

## TRAVEL

### Dioceses Publish Road Map

A tourist road map locating every Episcopal church and chapel in the state of Michigan has just been published jointly by the dioceses of Michigan, Western Michigan, and Northern Michigan.

The map, pocket-size, unfolds to show the state's main highways; the towns lettered in red; and locations of churches. On the reverse side the towns are listed alphabetically, along with their locations and hours of service. Since Michigan is an all-year-round vacation state, the listings carry both summer and winter schedules.

The maps are being distributed through chambers of commerce, tourist associations, and auto clubs in both Michigan and surrounding states, as well as through individual parishes and missions.

## WOMEN

### Why Choose Church Work?

Twenty-five young women and leaders gathered recently at Lasell House in Whitinsville, Mass., for a conference the purpose of which was to present the needs and opportunities for full-time work for the Church to women already engaged in other professional work.

Under the leadership of Miss Sarah Maud Cutler, associate director of Windham House, the Church's graduate training school in New York City, the members of the conference considered these questions:

Why choose Church work?

What is Church work like?

How to prepare for Church work.

Delegates in attendance came from Western Massachusetts, Connecticut, and Massachusetts, and represented these professions: teacher, nurse, librarian, secretary, parish secretary, bank clerk, and assistant director of a college appointment bureau.

The conference, the first of its kind in the area, was sponsored by the Association of Professional Women Church Workers of the Episcopal Church in Province I.

**TUNING IN:** St. Augustine's College, Canterbury, was designated by Lambeth Conference of 1948 as a central college for the Anglican Communion. In that capacity it opened last fall, and will afford opportunity for post-ordination study to special-

ly selected clergy from all over the world. A road map to churches implements the official teaching of the Episcopal Church that it is the "bounden duty" of every member to "worship God every Sunday in His church."



## AFRICA

### Forced to Leave Nyasaland

For helping a banished African chief to escape, the Rev. Michael Scott was declared a prohibited immigrant by the Governor of Nyasaland. He was deported by air to Britain.

It had been announced earlier that Chief Gomani, of the Angoni tribe, had been deposed and banished from the tribal reserve for inciting his people to civil disobedience.

According to the Colonial Office, a disturbance had taken place when police went to enforce the banishment. Tear gas was used before Gomani could be taken away in a police car. Gomani overpowered the driver and stopped the car. Members of his tribe rescued him, and he fled with his two sons and Mr. Scott to Portuguese East Africa. The Portuguese, however, sent Mr. Scott back to Nyasaland. Gomani and his sons will be sent back later. In deporting Fr. Scott to England, the Colonial Office announced that "Mr. Scott was an accessory to Gomani's escape. The Governor was accordingly fully satisfied that the continued presence of Mr. Scott in the area would be a threat to security and declared him a prohibited immigrant."

## ENGLAND

### New Bishop

Appointment of Dr. John Leonard Wilson,<sup>†</sup> dean of Manchester, to succeed the Rt. Rev. Ernest W. Barnes, Bishop of Birmingham, has been announced.

Dr. Barnes, whose unorthodox views made him a storm center throughout the 29 years of his leadership at Birmingham, retired in May because of ill health. [RNS]

## GERMANY

### Mourn East German Dead

A group of 50,000 people cheered as Chancellor Konrad Adenauer, leader of West Germany, told the world that "the period of totalitarian rule over Germans is past." He spoke at a vast memorial service in front of the west Berlin city hall, hailing the Germans who were shot down by Communist police and Soviet troops in the East German rioting.

The 77-year-old chancellor, who stands for a Germany united in alliance with the free world, declared:

"The whole world has been shown that

Germans will not be slaves. The whole world has been shown that they will no longer bear tyranny."

Of the Germans who rose against communism in the Soviet zone, he said:

"All Germans behind the iron curtain call to us not to forget them. We will never rest—this I swear for the whole German people—until they again have freedom, until all Germany is again united in peace and freedom."

## FRANCE

### Conference on Liturgical Studies

By PAUL B. ANDERSON

The Russian Orthodox Institute of St. Sergius<sup>†</sup> in Paris has issued invitations to a Week of Liturgical Studies, to begin July 6th. Seventeen leading theologians\* of the Eastern Orthodox, the Roman Catholic, the Anglican, and the Protestant Communions will read papers and share in the discussions.

The Rev. Cyprien (Kern) of St. Sergius has been chiefly responsible for organizing this important gathering. It is the first to be organized by the Orthodox at which so many non-Orthodox distinguished theologians will take part.

## EUROPE

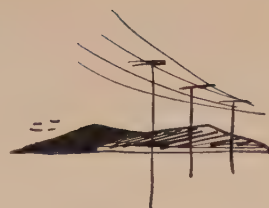
### Dean Riddle Delegate to International Council

The Very Rev.<sup>†</sup> Sturgis Lee Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris, was a delegate to the recent conference of the International Council for Christian Leadership held in Stockholm, which united clergy and lay leaders from all the Scandinavian countries. The Council was founded "to foster international understanding and coöperation based on the principles and in the spirit of Jesus Christ. . ." Princess Wilhelmina of the Netherlands is honorary president. Dean Riddle preached the sermon at the opening service in St. James' Church, Stockholm, and later participated in a celebration of the Holy Communion, according to the liturgy of the Swedish Church, with which the Anglican Churches are in communion.

\*Among them are Dom Lambert Beauduin, O.S.B. (Chevagne); Prof. Andre Grabar, College de France; Prof. L. H. Grondijs, Utrecht; the Rev. E. C. Ratcliff, Cambridge; R. P.<sup>†</sup> Jean Danielou, Institut Catholique, Paris; R. P. Alphonse Raes, S.J., Pontificio Instituto Orientale, Rome; the Rev. Alexander Schmemmann, St. Vladimir's Seminary, New York; the Rev. Lazar Mirkovitch, Theological Faculty, Belgrade; Prof. Demetre Moraitis, University of Thessalonika.

**TUNING IN:** ¶Though at present exercising the office of dean (which he has held since 1948), Dr. Wilson happens also to be in bishop's orders, having been consecrated Bishop of Singapore in 1941 ¶St. Sergius (b. 1314) is regarded as the founder

of Russian monasticism. He died at an extreme old age, renowned for his great piety. ¶Very Rev. is used for priests who are deans of cathedrals or seminaries. ¶R.P. here abbreviates French "Révérend Père" (Reverend Father).



## Gadgets and God\*

By Clifford P. Morehouse

A MAN'S relationship to his God depends upon a whole lifetime of experience, of living in the fellowship of the Christian community, of making choices day by day between the right and wrong (or, as is more often the case, between the better and the worse), of saying his prayers, of using the Church's sacraments, and above all of living his daily life.

In an earlier generation men could and did believe in a world of progress, one that was sure to get better and better as time went on, because of increasing education, the unfolding miracles of science, and the invention of more and better gadgets. Today that kind of shallow optimism is gone. We have learned that education without spiritual growth can profit us nothing, and that better gadgets do not necessarily lead to a better life. . . . The pushing back of the frontiers of science has shown us the human race emerging from the darkness of the primeval chaos and headed for an all-enveloping blaze of global self-destruction. At such a time, only faith in God gives any real meaning to life. . . .

As one layman to other laymen I say that this is our task, to carry Christ out from the altar and the church into the market place and the home, so that men coming into contact with us in our daily occupations may know that we have walked with Christ. . . .

\*From an address at Trinity Church, New York City. Mr. Morehouse is a vestryman at Trinity, and president of the Church Club of New York.

### The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making THE LIVING CHURCH a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

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# The Breaking of the Bread

THERE are many correct ways of celebrating the Holy Eucharist, from the East Syrian Liturgy of Sts. Addai and Mari, which lacks even Christ's words at the Last Supper in its prayer for consecrating the bread and the wine, to the present Roman rite, which makes the whole prayer hinge on the words of institution.

But while a valid Eucharist might be effected by any one of a number of different rites, not every rite brings out with equal clarity to succeeding generations the meaning of that which the Church "does" in the Eucharist. Yet this meaning needs to be made manifest to the worshiper if he is to enter, with fullest understanding and devotion, into that participation in Christ's heavenly offering which, by His appointment and action, takes place in the Liturgy.

Thus it comes about that, with advance in liturgical knowledge, revision of rites is called for. In this task our own Anglican Communion has far outstripped the rest of Christendom. From about the time our present American Prayer Book came into use (1929), nearly every other sister Anglican body has revised its own book. Even the Church of England in 1928 made an abortive attempt (killed by Parliament) at revision, and revision in whole or in part has been carried through — at least to an experimental stage — in South Africa (1927), Scotland (1929), India (1933 and again in 1951-1952), Ceylon (1938), and just recently in Japan [L.C., June 21st].

This period has also coincided with a marked advance in liturgical knowledge, some of it revolutionary. The Revision Commission that in 1913 to 1928 had produced our present Book of Common Prayer was later reconstituted as the Standing Liturgical Commission. For a number of years it has been keeping abreast of liturgical findings, sorting, filing, and weighing suggestions that must amount to thousands for improving our Prayer Book.

The Commission is now about to issue, in the fourth of its published *Studies*, tentative recommendations for a revision of the "Eucharistic Liturgy."\* In view of the supreme importance of the Holy Eucharist in the life of the Church, we publish the

text of the suggested revision in this issue [p. 2] and a review of the fourth volume of the *Studies* on page 13.

THE most significant feature in a rite is not always the most readily noticeable — as, for example, in the British coronation service, recently so widely broadcast, where the essential element is not the colorful and dramatic crowning, but the anointing, performed literally under cover.

So, in this proposed revision of the Liturgy, the most significant feature, we think, is not the permissive ninefold Kyrie (which may be sung in Greek), nor the "early" Gloria, nor the Benedictus, nor the Agnus Dei, nor the taking of the ablutions after the Communion of the people — all of which we welcome — but the removal of the Fraction (Breaking of the Bread) from the words of institution to its primitive position as a separate action after the Prayer of Consecration.

So far as we know, only one other Anglican rite — the Indian — has gone all out on this feature.† But it is of first significance, we believe, for it restores to the Liturgy that basic fourfold movement of Offertory, Thanksgiving (Consecration), Fraction, and Communion (corresponding to our Lord's actions of "taking" bread, "giving thanks," "breaking," and "giving") that was universal from the Last Supper to the Reformation.

Another weak point in Anglican liturgies is the Offertory — so much so that the man in the pew is likely to think of it solely as the presentation of money. That it refers primarily to the bread and the wine, which (like money) epitomize human toil and labor and are also (as money is not) the "stuff" of the sacrifice, to be received back as the Body and Blood of Christ, is of course not spelled out in the revised text or rubrics, but the Commission's handling of the Offertory should make it somewhat easier for the clergy to spell it out and for parishes desiring to do so to demonstrate this by some type of Offertory procession.

Several changes have been made for linguistic, textual, and theological accuracy. Thus the misleading "testament" no longer translates *diathēkē*, now rendered "covenant" in "This is my blood of the new covenant." In the opening words of the Gloria the now generally accepted manuscript reading "peace

\*The proposed Liturgy is prefixed by a preparatory service for optional use, either corporate or private. This consists of (1) an exhortation, (2) an invitation, (3) the Decalogue (shortened, with responses), (4) Summary of the Law, (5) Collect ("O Almighty Lord and everlasting God . . ."), and (6) other suitable devotions at the discretion of the Priest. In the exhortation (a revision of that on pages 86-88) the reference to Absolution (heretofore lacking only in the American Prayer Book) has been put back. The material (2) through (5) may, at the discretion of the Priest, be inserted into the Liturgy itself after the Collect for Purity, replacing Summary, Kyrie, and Gloria.

†The Scottish and South African liturgies have a Fraction after the Canon, but they still keep the one in the account of the institution, thus obscuring the force of the other. It is not clear, from the unofficial translation, what the Japanese revision does about this.



among men of good will" (St. Luke 2:14) has been followed, replacing "peace, good will towards men." And in the Creed *dia* of the Greek has been translated "through" rather than "by" in "through whom all things were made," thus clarifying the fact that this refers not to the Father, immediately preceding it, but to the Son (mentioned earlier), as the Father's agent in creation.

We believe that these and other similar changes are all for the better, and that congregations will readily adjust to them—should they be finally adopted. But to those who are not interested in liturgical and theological niceties, yet would like more often to begin the working day with their Lord, there is one feature that should appeal, namely, the shortening of the service, not only by optional omission on week-days of such parts as Gloria and Creed, but by the elimination of repetitions and redundancies, especially in the Consecration. This is surely a real gain, as

is also the enrichment provided by the alternatives to the greater part of the Prayer for the Church and by the Proper Prefaces.

On the whole we think that the Commission has done a first rate job—quite the best that it has accomplished thus far. This is not to say that the tentative draft is not capable of improvement. Indeed, the Commission is asking for constructive criticism and comment. For this purpose the text is being released to the Church.

Whether the next General Convention will initiate adoption of this Liturgy is anybody's guess—as it is anybody's guess whether General Convention will even be asked to do so. Yet it is not too early to commend this proposed Liturgy to the prayerful study of both clergy and laity. We hope that they will also study carefully the Liturgical Commission's entire report, for only so can the reasons for the suggested changes be fully appreciated.

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

# The Stream of the Liturgy

UNLIKE its precursors, the fourth of the Liturgical Commission's *Prayer Book Studies*, namely, *The Eucharistic Liturgy*, is a sizable volume (Church Hymnal Corporation. Pp. viii, 345. Paper, \$1.50).

Like "all Gaul," this is "divided into three parts": Part I—The History of the Liturgy; Part II—Proposals for the Revision of the Liturgy; Part III—The Holy Liturgy (text of proposed revision as reproduced on pages 2-4 and 21-23 of this issue, but including the service of preparation—see page 12).

Part I is a brisk survey of the stream of liturgical development from the Last Supper and its Jewish antecedents to the Indian revision of 1951-1952. Of particular interest is the evidence that seems to point to the use of an Invocation of the Holy Spirit<sup>1</sup> by St. Paul, the acquittal of Cranmer of Zwinglianism<sup>2</sup>—at least as the term is understood today—and the explanation of how Benedictus qui venit was kept out of the present American Prayer Book.

Part II begins with "general considerations" of the need for revision and then, taking each part of the Liturgy in order, explains the reasons for the recommended changes and for the rejection of alternative proposals. Just about everything is covered—from features that hit

the eye, like the "early" Gloria, to the commas in "God, of God" and "light, of light" that this editor failed to notice although he had read the revised text several times before tackling the study. Particularly illuminating are the schematic outline of duplications in our present Prayer of Consecration (which the proposed revision has sought to remove) and the discussion of the place and form of the Invocation of the Holy Spirit.

The Section on the Proper Prefaces<sup>3</sup> is probably the most complete anywhere for Anglican liturgies. Many of the recent Anglican prefaces are weighted in the balance and found wanting. Rightly the Commission has, in evaluating this material, considered singability to the traditional melody (based on No. 734 of *The Hymnal 1940*). And it has given up, for the time being, the idea of a Preface for undesignated Sundays because it has not yet found one good enough for use "on more than half the Sundays of the year."

As will be noted from the text of the proposed revision, the "manual acts" at the words of institution have been reduced to two: the direction that the priest is to "take" the bread and the cup into his hands. The *Study* defends this in the interests of simplification and

elimination of fussiness. It points out that the bread and the wine intended for consecration are sufficiently designated by being placed upon the altar at the Offertory. This might be allowable were it not that some priests (including avowed Anglo-Catholics), to save walking between the altar and credence for the cleansing of the vessels at the end, also place the cruets on the altar at the Offertory.

There seem to be one or two factual errors. The Eastern Orthodox Liturgy is quite commonly "to this day" performed without a Deacon—despite the statement on page 56. And this editor has searched in vain to find Benedictus qui venit used as a "communion-time chant" (p. 239) in the Liturgy of St. John Chrysostom. (It is only fair, however, to add that the copy of the *Study* before him is an uncorrected proof.)

Despite these minor matters, the *Study* (which makes fascinating reading) is a most valuable contribution to liturgical knowledge and a reassurance that scholarship is not dead in the American Church. It should be read by the laity, and should take its place in the parson's library alongside such standard works as Gregory Dix's *The Shape of the Liturgy* and Massey Shepherd's *Oxford American Prayer Book Commentary*.

**TUNING IN:** An ¶Invocation of the Holy Spirit, more or less explicit, to "bless and sanctify" the Bread and Wine (Prayer Book, p. 81) is a feature of many liturgies, and is regarded by Eastern Orthodox as essential. ¶Swiss reformer Zwingli (1484-

1531) is generally held to have taught that Eucharist is a bare memorial of Christ's death. ¶Proper Prefaces are seasonal inserts into the Common Preface (P.B., p. 77). They are not found in the earliest liturgies, not among Eastern Orthodox.



**NEBRASKA** — A new mission was received by Bishop Brinker of Nebraska at the annual council of the diocese at Christ Church, Beatrice. It is St. Michael's Church, Imperial, Neb.

In his annual address, the Bishop stressed the need for new diocesan headquarters in a residential section of Omaha. He reported that almost every parish and mission<sup>1</sup> in the diocese was engaged in a building program of some kind.

The Very Rev. Clarence Haden was main speaker at the banquet which closed the two-day session. He spoke on "Stewardship and Evangelism."

**ELECTIONS.** Standing committee: Clerical, Frederick Muller, Winfield Post, Ernest Secker, Robert Fowkes; lay, William Cosh, Paul Good, Andrew Mapes, Sterling Mutz.

Deputies to Provincial Synod: Clerical, William Cross, Harold Shay, David Gracey, Solomon Jacobs, Ernest Secker, James Stilwell; lay, Karl Kharas, Hal Perrin, Donald Schettler, Richard Miles, Iral Anderson, Andrew Mapes.

**ROCHESTER** — The annual offering of the Bishop's Men of the diocese of Rochester, this year more than \$10,000, will be used toward the cost of furnishing and preparing the Garrett property on Keuka Lake for a recreation and conference center. Bishop Stark of Rochester reported to the recent convention of the diocese that the deed was now in hand for this 70-acre property which adjoins the Garrett Memorial Chapel property on Bluff Point. The latter was given to the diocese a number of years ago.

The treasurer reported that the diocese had pledged the largest amount of money in its history for missions: \$41,000. This, in addition to the increased support of the local parishes, was credited to the preaching and practice of systematic giving in many of the parishes and missions.

Bishop Stark challenged the convention to present at least 1,000 persons each year for confirmation. The average for the past several years has been about 700.

**NEW YORK** — The office staff of Trinity Parish held a two-day conference at Seabury House recently. It was the first event of this kind in the history of the parish and its purpose was to have the staff workers deepen their sense of fellowship as fellow workers within the life of the Church.

Trinity Parish employs nearly 500 people, approximately 400 of them servicing the buildings in the real estate department. This is the central group that keeps everything moving smoothly

in the parish, but does not include the staffs of the chapels.

During the conference the staff reviewed the long history of Trinity Parish, the present work of the Mother Church and its chapels, the work of the various departments, and the plans for future development.

The Rev. John Heuss, rector, commented:

"It was one of the happiest occasions of deep Christian fellowship I have ever experienced in a long association with

the Holy Eucharist. Its physical setting is that of the early Church. Free standing altar, balcony choir, offertory procession,<sup>1</sup> public baptisms within the context of Sunday worship are the norm. Anglo-Catholics feel at home because of the centrality of Holy Communion, while Evangelicals welcome the simple and direct setting of the service.

The priest faces the congregation for the consecration of the elements and helps to complete the circle of the parish family with the oblations of bread and



PART OF A PARISH STAFF  
*Trinity, New York, employs nearly 500 people.*

Church conferences. I think something of the spirit of the conference is reflected in the faces of the people" [see cut].

The group included the people who work in the church offices of the Mother Church, the rector's office, the comptroller's office of the Corporation of Trinity Church, and the real estate committee's office.

**MICHIGAN** — When the people of St. Luke's Mission Church in the rapidly expanding Detroit, Mich., suburb of Allen Park formed to build a new church they chose to be more ancient in their approach to a building than many so-called "traditionalists" of the neo-gothic school. Were a visitor to exclaim "how modern" in the presence of a member of this congregation, he would be apt to receive such an answer as "the trouble with us today is that we've lost so much of the life of the early Church that, when we see some of its forms at last, we are apt to regard it as an innovation."

St. Luke's, Allen Park, is currently about the business of recovering the lost "family sense" of the Church and hence its forms, though done in contemporary architecture, are meant to reflect the oldest ways of the Church.

The principal service at St. Luke's is

wine and offerings of the people in the center. The conviction is growing in St. Luke's that the rediscovery of the worship of the early Church has great import for the future unity of the Church, since the early Church did set forth Christian worship which may be called both Catholic and Evangelical.

**LOUISIANA**—A one-day conference for lay readers of the diocese of Louisiana was held on May 26th at the Davis Sessums Memorial Student Center, Louisiana State University, Baton Rouge. This conference, the first of its kind to be held in the diocese, was enthusiastically received by the 26 who attended.

The main features of the conference were instruction in speech techniques by members of the speech department of LSU; instruction and practice in reading aloud; discussion on recitation of the daily offices; and evening prayer.

**FOND DU LAC**—A handsome church edifice named for Christ the King, recently completed in Sturgeon Bay, Wis., was blessed by Bishop Brady, coadjutor of Fond du Lac, recently. The Rev. James H. Pearson is vicar; assistant is the Rev. Wm. V. Carpenter. The interior of the church is beautifully furnished through many gifts.

**TUNING IN:** ¶Parishes are self-supporting, missions are not. A parish (in consultation with the bishop) may "call" (appoint) a priest as its pastor, who then becomes its "rector." A clergyman is appointed to a mission by the bishop (who usually con-

sults with the mission's committee) and becomes, not its "rector," but its deacon- or priest-in-charge (sometimes known as "vicar"). ¶In an offertory procession the bread and wine are carried to the altar by representatives of the people.



## UNIVERSITIES

### Churchman Heads U. of C. Board

An active Churchman, Edward L. Ryerson, has been elected chairman of the University of Chicago's board of trustees. Mr. Ryerson is the chairman of the executive committee of Inland Steel Company, and succeeds Laird Bell, who recently retired.

Mr. Ryerson was graduated from Yale in 1908 and received his master's degree from MIT. He is a member of the national lay committee of the National Council of Churches and a director of the Episcopal Church Foundation.

## SEMINARIES

### Receives Award in Absentia

Illness prevented Bishop Block of California from attending the commencement ceremony at which he was to receive the honorary degree of S.T.D. The occasion was the 59th commencement of the Church Divinity School of the Pacific, at St. Mark's Church, Berkeley, Calif. Bishop Shires, suffragan of California, accepted the degree for Bishop Block.

Four graduating seniors received Bachelor of Divinity degrees with distinction. These include Matthew P. Bigliardi, diocese of Olympia; Stuart G. Fitch, missionary district of Utah; Richard A. Henshaw, diocese of California; and Howard L. Wilson, missionary district of Wyoming. Twenty other men received the B.D. degree.

## COLLEGES

### Bishop Addresses Graduates

Bishop Burrill, suffragan of Dallas, gave the Baccalaureate address at the commencement exercises of the University of Maine, and was awarded the degree of Doctor of Humane Letters.

### Hamilton College

In his baccalaureate sermon to the graduating class at Hamilton College, Clinton, N. Y., Presiding Bishop Sherrill called for the exercise of courage, fortitude, and devotion in meeting the crucial problems confronting the world today. Refuting those who look upon Christianity as "escapism," he reminded the young men of Christ's stern question to His disciples, "Are ye able to drink of the cup of which I drink?"

Urging an unceasing "toil of the mind," the Bishop deplored the superficiality with which important decisions are often made by men occupying key national positions.

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### Floyd R. Harding, Priest

The Rev. Floyd R. Harding, retired rector of St. John's Church, Charleston, S. C., died at his home May 22d at the age of 71. He had retired in April after 46 years in the ministry, and had been in ill health for some time.

Mr. Harding was born in Durand, Mich., on April 14, 1882. He was educated at Durand and in Michigan and Kansas. For 26 years Mr. Harding served as a Methodist minister with charges in Michigan, Kansas, and Wisconsin. He resigned to come to Charleston in 1933 and for some time thereafter acted as lay reader and taught Sunday school at St. James' Church, James' Island, before being confirmed in the Church of the Holy Communion in 1938.

Beginning in June, 1940, he served as lay reader in charge of St. John's Church and in 1941 was ordained. His first assignment as an Episcopal Church clergyman was to St. John's Church and he continued to serve that church as rector until his retirement a month ago.

He is survived by his wife (Esther Mary Fuller Harding) and one daughter, Alyce.

### Donald M. Aspden, Deacon

The Rev. Donald Minto Aspden, 53, deacon-in-charge of St. Luke's church, Chester, Vt., died at his home in Chester Depot after a long illness on May 9th.

Mr. Aspden was born at LaGrange, Ill., and for several years was engaged in business in New York City, moving to Vermont in 1946. He was a veteran of both World Wars. He was a holder of both the bronze and silver stars for gallantry in action. He was the author of books for boys.

In 1947 Mr. Aspden became lay-reader in charge of St. Luke's church, Chester, and in 1950 began his studies for Holy Orders. He was ordained to the diaconate on May 22, 1952, by Bishop Van Dyck of Vermont. He was prepared to be advanced to the priesthood but his illness prevented his ordination.

He is survived by his wife, Helen Aspden, former president of the diocesan Woman's Auxiliary; and two children.

### Sister Miriam Margaret

Sister Miriam Margaret, a sister of the Society of St. Margaret, died May 12th in St. Margaret's Convent, Louisburg Square, Boston, Mass.

For 26 years she had been the sister-in-charge at Trinity Mission House — from 1919 until her retirement in 1945.

She was born on April 21, 1859 —

making her 94 years old. Sister Miriam Margaret was professed on the Tuesday of Whitsun week in 1897.

Since her retirement she has resided at St. Margaret's Convent.

Her work on the Lower West Side of Manhattan and at Trinity Seaside Camp, Great River, Long Island, was considered of noteworthy significance in the field of religious and social betterment.

### Hope B. Downs

Hope B. Downs (nee Broome) died suddenly at Lowell, Mass., on May 22d. Born in Philadelphia, she was a graduate of Mt. Holyoke, where she was awarded Phi Beta Kappa, and a post-graduate student at Bryn Mawr where she took the Ph.D. in textual criticism of the New Testament.

She was a member of the Society of Biblical Literature and Exegesis, the Society of the Companions of the Holy Cross, and an Associate of the Sisters of St. Margaret at the time of her death.

Mrs. Downs is survived by her husband the Rev. Francis B. Downs, rector of St. Anne's, Lowell; their son, Charles B. Tertius Downs, and her parents.

### Wilson Raidler

Mr. Wilson Raidler, communicant of Grace Church, Kirkwood, Mo., died on March 5th in St. Louis, Mo. He was vice-president of the Bank of St. Louis.

Before coming to Kirkwood, the Raidlers had been active communicants of churches in Iowa, Illinois, Indiana, and Michigan, where Mr. Raidler served on vestries and on building committees. Mrs. Raidler survives him.

The burial service was held at Christ Church, Springfield, Mo., on March 9th.

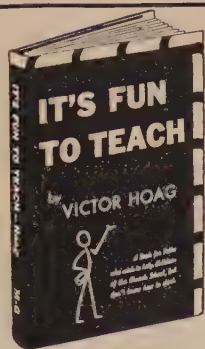
### Effie May Cross Soper

Effie May Cross Soper, wife of the late Benjamin W. Soper, who established St. Stephen's Church, Miami, Fla., died on May 1st in her 90th year. The Sopers moved to Miami in 1913 and Fr. Soper was rector of St. Stephen's Church for 26 years until his death, in 1941.

Mrs. Soper was active in promoting the work of the Church in what are called "pioneer" days in the Miami area and devoted much of her time to the establishment of the Sunday School. A lovable person, Mrs. Soper had a wide circle of friends who kept in constant touch with her during her last years of illness.

Surviving is one son, Harold, with whom she has made her home since 1941.





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## CHANGES

### Appointments Accepted

The Rev. Dr. David S. Alkins, formerly rector of Grace Church, Alvin, Tex., will on July 1st become rector of All Saints' Church, Galena Park, Tex. Address: Box 875.

The Rev. Hayward B. Crewe, formerly vicar of St. Stephen's Church, Hobart, Ind., is now assistant of the Church of the Good Shepherd, Rosemont, Pa. Address: 203 David Dr., Apt. A-4, Bryn Mawr, Pa.

The Rev. Wright R. Johnson, formerly chaplain and instructor of St. Martin's School, Metairie, New Orleans, is now associate rector of St. Mark's Church, Beaumont, Tex.

The Rev. W. Wesley Konrad, formerly vicar of St. Matthew's Church, Paramus, N. J., will on July 6th become chaplain to Episcopal students at Syracuse University and curate of Grace Church, Syracuse, N. Y.

The Rev. Boyd C. Latimer, who recently graduated from Seabury-Western Theological Seminary, is now vicar of Calvary Church, Yates Center, Kans., Ascension, Burlington; and the Good Shepherd, Fredonia. Address: Yates Center.

The Rev. James David McCollum, who recently graduated from the Philadelphia Divinity School, is now vicar of St. Mary's Church, Galena, Kans., and St. Stephen's, Columbus. Address: Galena.

The Rev. Ivan Edward Merrick, Jr., formerly assistant of St. Mark's Cathedral, Seattle, Wash., will be rector of Christ Church, Washington, D. C. Address: 620 G St. S. E., Washington 3.

The Rev. Wilfred A. Munday, formerly priest in charge of St. Mark's Church, Crockett, Calif., now retired, was recently inducted as rector emeritus of St. Mark's. Address: Box 63, Forestville, Calif.

The Rev. Fred L. Nolting, formerly minister of education of St. Mark's Church, Houston, will

on July 15th become associate rector in religious education of St. Luke's Church, Atlanta, Ga. Address: 450 Collier Rd., N. W.

The Rev. G. M. Ottsen, who formerly served Grace Church, Charles City, Iowa, is now in charge of Trinity Church, Wahpeton, N. Dak.

The Rev. William Perkins, assistant of St. Paul's Church, Dayton, Ohio, will on September 1st become executive secretary for work camps for the World Council of Churches. Address: World Council of Churches Office, Geneva, Switzerland.

The Rev. Henri B. Pickens, who has been rector of Grace Church, Goochland, Va., and chaplain of St. Christopher's School, Richmond, Va., will be on the staff of St. John's Cathedral, Jacksonville, Fla., working primarily in the field of Christian education.

The Rev. Waddell F. Robey, formerly rector of the Church of the Epiphany, Atlanta, is now associate rector of St. Philip's Church, Charleston, S. C. Address: 67 S. Battery.

The Rev. Richard Shackell, formerly curate of Christ Church, Alameda, Calif., is now vicar of Holy Trinity Church, Willows, Calif., a church that has been without a clergyman for 12 years. Mr. Wilbur Lear has been acting as lay reader.

The Alameda church has seen a steady growth in church school membership, increasing from 255 to 520.

The Rev. William Welton Shearer, priest of the diocese of Maryland and former rector of St. Timothy's Church, Catonsville, Md., is now rector of the Church of the Good Shepherd, Look-out Mountain, Tenn. Address: 205 Franklin Rd.

### Resignations

The Rev. William H. Cumpston has resigned as assistant of St. Peter's Church, Essex Fells, N. J. He and Mrs. Cumpston will make their home at Riverton, N. J.

The Rev. E. Rupert Noël, vicar of St. John's Church, Great Bend, Kans., has retired. Address: 1515 Edmondson Ave., Catonsville 28, Md.

The Rev. Edwin R. Smythe, rector of St. James' Church, Goshen, N. Y., will retire on September 1st. Address: 41 Union St., Mount Holly, N. J.

### Armed Forces

Chaplain James A. Mayo, formerly addressed at the Wichita Air Force Base in Kansas, may now be addressed: Far East Air Force, APO 970, c/o P. M., San Francisco.

### Ordinations

#### Priests

**Louisiana:** The Rev. Robert Campbell Witcher was ordained priest on June 11th by Bishop Noland, Suffragan Bishop of Louisiana, at St. James' Church, Baton Rouge, La. Presenter, the Rev. S. S. Clayton; preacher, the Rev. D. H. Wattlely. To be in charge of St. Augustine's Mission, Baton Rouge.

**North Carolina:** The Rev. Lemuel G. Roberson was ordained priest on June 9th at the Church of the Ascension, Fork, N. C., by Bishop Penick of North Carolina. Presenter, the Rev. R. H. Kimball; preacher, the Rev. Alexander Fraser. To be in charge of the Church of the Good Shepherd,

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## CHANGES

Cooleemee, N. C.; the Ascension, Fork; and St. George's, Woodleaf. Address: Cooleemee.

**Southern Virginia:** The Rev. Claude Charles Vaché was ordained priest on June 11th by Bishop Gunn of Southern Virginia at St. Michael's Church, Bon Air, Va., where the new priest is in charge. Presenter, the father of the ordinand, the Rev. Jean A. Vaché; preacher, the Ven. N. E. Taylor.

**Washington:** The Rev. Don C. Shaw was ordained priest on June 13th by Bishop Dun of Washington at Washington Cathedral, Washington. The Rev. Malcolm Marshall preached the sermon. To be vicar of St. Michael's and All Angels' Mission, Langley Park, Md. Address: 8006 Fourteenth Ave., Hyattsville, Md.

**Western Michigan:** The Rev. James Wallace Curtis was ordained priest on June 11th by Bishop Whittemore of Western Michigan at All Saints' Church, Saugatuck, Mich., where the new priest will be rector. Presenter, the Rev. W. C. Warner; preacher, the Rev. A. W. Stansfeld.

**Western New York:** The Rev. Allan Chauncey Lyford was ordained priest on June 15th by Bishop Scaife of Western New York at St. Paul's Cathedral, Buffalo. Presenter, the Rev. Dr. A. R. Morrell; preacher, the Rev. Dr. G. W. Barrett. To be vicar of St. David's Church, Ebenezer, N. Y.

### Deacons

**Alabama:** William R. Hill was ordained deacon on June 5th in Immanuel Chapel of the Virginia Theological Seminary, Alexandria, by Bishop Gibson, Suffragan Bishop of Virginia, acting for the Bishop of Alabama. Presenter, the Rev. W. J. Chase; preacher, the Rev. G. F. Tittmann.

**Albany:** Several men were ordained to the diaconate on June 14th at All Saints' Cathedral, Albany, N. Y., by Bishop Barry of Albany. Preacher, the Very Rev. Dr. H. Boardman Jones. Among those ordained:

David Standish Ball, presented by the Rev. J. R. Ramsey; to be curate, Bethesda Church, Saratoga Springs, N. Y. Address: 23 Washington St.  
Richard Day Clark, presented by the Rev. Dr. T. S. Cline; to be curate and teacher of Tufts College, Boston.

Stephen Walker Gillespie, presented by the Rev. A. L. Bice; to be curate of St. John's Church, Troy, N. Y.

Leland L. Harrison, presented by the Rev. D. C. Herron; to be curate of St. Paul's, Troy, N. Y.

William Arthur Hio, presented by the Rev. Darwin Kirby; to be a missionary in Okinawa.

Robert David Liguori, presented by the Rev. R. Lloyd Hackwell; to be curate of St. Andrew's Church, Albany, N. Y.

Walter Andrew Perkins, presented by the Rev. J. C. Peterson; to be in charge of churches at Pottersville, Chestertown, and Schroon Lake, N. Y. Address: Pottersville.

Dean Delos Wampler, presented by the Rev. Darwin Kirby; to be in charge of churches at Bloomville, Hobart, and Stamford, N. Y. Address: Bloomville.

The class, prepared for ordination under the direction of Canon George F. DeMille, diocesan director of theological education, is the largest ever presented in the diocese of Albany.

**Chicago:** Several men were ordained to the diaconate on June 6th by Bishop Street, Suffragan Bishop of Chicago, at the Church of the Redeemer, Chicago. The Rev. Dr. E. S. White was the preacher. Among those ordained:

Ernest Francis Campbell, presented by the Rev. Dr. E. A. Gerhard; to be assistant of St. Mark's Church, 1509 Ridge Ave., Evanston, Ill.

Edmond Ernest Hood, presented by the Rev. D. W. Blackwell; to be deacon of St. Edward's Church, Joliet, Ill. Address: c/o Christ Church, 75 W. Van Buren St., Joliet.

Warner Clock White, presented by the Rev. F. W. Lickfield; to be deacon of St. Cyprian's Church, Chicago. Address: 1998 Maple St., Evanston, Ill.

Richard Arthur Yale, presented by the Rev. T. J. Davis; to be assistant of St. Matthew's Church, 2120 Lincoln St., Evanston, Ill.

**Connecticut:** Several men were ordained to the diaconate on June 16th by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan Bishop of Connecticut, at Christ Church Cathedral, Hartford. The Rev. Reamer Kline was the preacher. Among those ordained:

William Robert Belury, presented by the Rev. J. R. Yungblut; to be vicar of Grace Church, Broad Brook, Conn.

Leland Otis Hunt, presented by the Rev. A. L.

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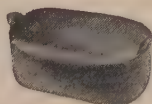
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## CHANGES

Williams; to be assistant of St. James' Church, Danbury, Conn.

Charles Pendleton Lewis, presented by the Rev. Dr. R. S. Flockhart; to be vicar of St. John's Church, Warehouse Point, Conn.

Gerald Philip Loweth, presented by his father, the Rev. Douglas H. Loweth; to be curate of St. Mark's Church, New Britain, Conn.

Edward John Morgan, presented by the Rev. S. F. Hemsley; to be assistant of St. John's Church, Stamford, Conn.

Bruce Marvin Robinson, presented by the Rev. C. L. Willard, Jr.; to be assistant of St. Thomas' Church, New Haven, Conn.

William Talbot Walker, presented by the Ven. E. R. Merrill; to be vicar of St. Ann's Church, Old Lyme, Conn., and assistant of Grace Church, Old Saybrook. Address: Old Lyme.

Indianapolis: William Lee Casady was ordained deacon on June 11th by Bishop Kirchhoffer of Indianapolis at Trinity Church, Connerville, Ind. Presenter, the Rev. R. M. Bangert; preacher, the Rev. Dr. I. M. Blackburn. To be curate of St. Paul's Church, Evansville, Ind.

Kansas: John Spencer Macauley was ordained deacon on June 13th by Bishop Fenner of Kansas at St. John's Church, Wichita, Kans. Presenter, the Very Rev. Dr. J. W. Day; preacher, the Rev. J. C. Hofmann. To be vicar of St. Paul's Church, Marysville, Kans., and St. Mark's, Blue Rapids. Address: Marysville.

Louisiana: Otis Carl Edwards, Jr. was ordained deacon on May 28th by Bishop Noland, Suffragan Bishop of Louisiana, at St. Mark's Church, Shreveport, La. Presenter, the Rev. H. B. Shepherd; preacher, the Rev. W. F. Draper. To be curate of Trinity Church, Baton Rouge, La., in charge of St. Peter's, Port Allen, and St. Francis', Denham Springs. Address: 3550 Morning Glory Ave., Baton Rouge.

Maine: Several men were ordained to the diaconate on June 15th by Bishop Loring of Maine in the Cathedral Church of St. Luke, Portland. The Rev. Dr. P. M. Dawley was the preacher. Among those ordained:

Lawrence D. Clark, Jr., who will serve St. Thomas' Camp, Camden, Maine; Roger S. Smith, the Church of the Good Shepherd, Rangeley; and Joseph M. Trask, the Central Maine Missions. Presenters, Dr. Dawley, the Rev. E. O. Kenyon, and the Rev. R. H. Thatcher.

Massachusetts: John F. Woolverton was ordained deacon on June 5th in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by Bishop Gibson, Suffragan Bishop of Virginia, acting for the Bishop of Massachusetts. Presenter, the Rev. Dr. A. C. Zabriskie; preacher, the Rev. G. F. Tittmann.

A group of men was ordained to the diaconate on June 6th by Bishop Nash of Massachusetts in St. Paul's Cathedral, Boston. The Rev. Dr. T. P. Ferris was the preacher. Among those ordained:

John R. Bolger, presented by the Rev. F. M. Brooks; to be curate of St. Paul's Church, Brockton, Mass.

Richard L. Bartholomew, presented by the Rev. Dr. Ferris; to be curate of Christ Church, Needham, Mass.

Samuel Whitney Hale, Jr., presented by his father, the rector of the Church of the Advent, Boston; to be assistant of the Memorial Church in Baltimore.

John C. Harper, presented by his father, the Rev. Ralph M. Harper; to be curate of Grace Church, Providence, R. I.

Aubrey E. Hastings, presented by the Rev. John Balcom; to be in charge of St. Luke's Church, Fall River, Mass., as of September 1st.

Philip Krug, presented by the Rev. G. M. Day; to be curate of Christ Church, Cambridge.

Thomas H. Lehman, presented by the Rev. H. E. Goll, Jr.; to be in charge of the Parish on Martha's Vineyard, Mass.

Ralph C. Lasher, presented by the Rev. Dr. F. C. Lawrence; to be curate of Trinity Church, Princeton, N. J.

Scott I. Paradise, presented by the Rev. J. S. Moses; to work in an industrial parish in Sheffield, England, after a summer in the Anglican community on the Island of Iona, Scotland.

Richard E. Trask, presented by the Rev. Russell Dewart; to be curate of Trinity Cathedral, Trenton, N. J.

Among the other deacons ordained at this service was Franklin Goldthwaite Sherrill, who was ordained by his father, the Presiding Bishop. Presenter, the Very Rev. Dr. E. J. van Etten. To be in charge of St. John's Church, Dickinson, N. Dak., and St. Matthew's, Beach.



*Marine S/Sgt.  
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## CHANGES



ALBANY DEACONS  
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Robert L. Williams was ordained deacon on June 14th in the Church of St. John the Evangelist, Boston, by Bishop Burton of Nassau, acting for the Bishop of Massachusetts.

Newark: A group of men was ordained to the diaconate on June 13th by Bishop Washburn of Newark at Trinity Cathedral, Newark. Preacher at the service was the Very Rev. J. B. Coburn. Among those ordained:

Richard Nelson Bolles, presented by the Rev. L. B. Greaves; to be tutor of General Theological Seminary and to be in charge of the Church of the Redeemer, Palisades Park, N. J. Address: 625 E. Fourteenth St., Apt. M-C, New York 9.

Robert Cornelius Hamlyn, presented by the Rev. J. E. Hulbert; to be vicar of St. Stephen's Church,

Coytesville, N. J. Address: 2339 Hudson Terrace.

William Calvin Harvey, presented by the Rev. Benjamin Minifie; to be in charge of St. Luke's Church, Paterson, N. J. Address: 104 William St., Orange, N. J.

Field Howard Hobbs, presented by Dean Coburn; to be curate of Calvary Church, Summit, N. J. Address: 24 Brookside Ave., Livingston, N. J.

Edgar Alan Nutt, presented by the Rev. Dr. J. A. Mitchell; to be on the staff of the Warren County Mission, N. J. Address: 106 Mansfield St., Belvidere, N. J.

Ivan Harold Partridge, presented by the Rev. R. H. Rowland; to be curate of St. Luke's Church, Montclair, N. J.

Richard Clayton Williams, presented by the Rev. Dr. S. H. Edsall; to be assistant of Trinity Cathedral, Newark. Address: 24 Rector St., Newark 2.

North Dakota: Moses Mountain was ordained deacon on June 5th by Bishop Emery of North Dakota at St. James' Church, Cannon Ball, N. Dak. Presenter, the Rev. J. B. Clark; preacher, the Rev. Sidney Bearsheart. To be in charge of St. Thomas' Memorial Chapel, Fort Totten, N. Dak.

Olympia: Matthew Paul Bigliardi was ordained deacon on May 30th by Bishop Shires, Suffragan Bishop of California, at St. Clement's Church, Berkeley, Calif. Presenter, the Rev. W. H. Gillett; preacher, the Very Rev. Dr. S. E. Johnson. Temporary address: 2917 Avalon Ave., Berkeley 5, Calif.

Rhode Island: Donald Aker Howard was ordained deacon on June 13th by Bishop Bennett of Rhode Island at the Cathedral of St. John, Providence, R. I. Presenter, the Rev. D. F. Kennedy; preacher, the Rev. Dr. C. L. Carlson. To be curate of St. Paul's Church, Pawtucket, R. I. Address: 20 Allen Ave.

South Dakota: Robert William Dunn was ordained deacon on June 15th by Bishop Roberts of South Dakota at Christ Church, Yankton, S. Dak. Presenter, the Rev. H. S. Trask; preacher, the Rev. Standish MacIntosh.

Southern Ohio: John Moody was ordained deacon on June 6th by Bishop Hobson of Southern Ohio at St. Paul's Cathedral, Boston, during a large service of ordination there. Presenter, the Rev. R. J. Fairbanks; preacher, the Rev. Dr. T. P. Ferris.

Virginia: Several men were ordained to the diaconate by Bishop Gibson, Suffragan Bishop of Virginia, for the diocese of Virginia on June 5th in Immanuel Chapel, Virginia Theological Seminary. The Rev. G. F. Tittmann was the preacher. Among those ordained:

Allen Jones Green, presented by the Rev. Mr. Tittmann; to be assistant of the Monumental Church, Richmond, Va. The Rev. Mr. Green was one of two persons graduating cum laude from VTS in a senior class of 64 members.

Charles Powhatan Moncure, presented by the Rev. R. M. Olton; to be in charge of St. Luke's Church, Remington, Va.; Grace Church, Casanova; and St. Stephen's, Catlett.

William Lee Williams, presented by the Rev. Dr. T. H. Evans; to be in charge of Christ Church, Groveton, and All Saints' Mission, Sharon, both in Fairfax County, Va.

Washington: Several men were ordained to the diaconate on June 13th by Bishop Dun of Washington at Washington Cathedral. The Rev.

\*Deacons, left to right: Messrs. Ligouri, Wampler, Perkins, Hio, Ball, Clark, Gillespie, Harrison. Presenters (those pictured): Rev. Messrs. Peterson, Kirby, Ramsey, Cline, Bide, Herron.

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## CHANGES

Malcolm Marshall was the preacher. Among those ordained:

**James G. Birney**, presented by the Ven. Dr. A. H. Lucas; to be assistant of St. Alban's Church, Washington. Address: 2916 Twenty-Ninth St. N. W., Washington 8, D. C.

**Kenneth R. Coleman**, presented by the Rev. Mr. Marshall; to be assistant of St. Margaret's Church, Washington 8. Address: 1629 Fitzgerald Lane, Alexandria, Va.

**G. Harris Collingwood, Jr.**, presented by the Rev. Dr. C. L. Glenn; to be assistant of Christ Church, Georgetown, Thirty-First and O. Sts. N. W., Washington 7, D. C.

**Stewart Labat**, presented by the Rev. H. B. Dalzell; to be assistant of Christ Church, Rockville, Md., and Ascension Chapel, Gaithersburg. Address: Rockville.

**West Virginia:** Ronald Clyde Albaugh was ordained deacon on June 11th by Bishop Strider of West Virginia at St. Matthew's Church, Wheeling, W. Va. Presenter, the Rev. F. F. Valentine, Jr.; preacher, the Rev. Frank Rowley. To be assistant of Trinity Church, Towson, Md.

**Robert Poland Atkinson** was ordained deacon on June 6th by Bishop Strider of West Virginia at Trinity Church, Martinsburg, W. Va. Presenter, the Rev. G. F. LeMoine; preacher, the Rev. F. F. Bush, Jr. To be assistant of St. Matthew's Church, Wheeling, W. Va. Address: 1315 Chapline St.

**Hewes Wilson Phillips**, who was for 10 years a minister of the Baptist Church, was ordained deacon on June 5th by Bishop Strider of West Virginia at the Church of the Good Shepherd, Parkersburg, W. Va., where the new deacon will be in charge. Presenter, the Rev. F. F. Bush, Jr.; preacher, the Rev. W. C. Thorn. Address: 3211 Linden St.

**Herbert Stearns Stevens** was ordained deacon on May 30th by Bishop Strider of West Virginia at Trinity Church, Huntington, W. Va. Presenter, the Rev. Dr. S. R. Tyler; preacher, the Rev. C. C. Tarplee. To be in charge of St. Paul's Church, Williamson, W. Va.

**Western Michigan:** George Donald Swinton was ordained deacon on May 23d by Bishop Whittemore of Western Michigan at St. Mark's Cathedral, Grand Rapids, Mich. Presenter, the Rev. W. W. Reed; preacher, the Rev. C. A. Hoch. To be in charge of St. Francis' Mission, Orangeville, Mich. Address: Route 1, Shelbyville, Mich.

**Western New York:** Edward P. Miller was ordained deacon on June 9th by Bishop Scaife of Western New York in the Chapel of the Holy Spirit, Gambier, Ohio. Presenter, the Rev. G. H. Easter; to be curate of St. Peter's Church, Niagara Falls, N. Y. Address: 228 Second St.

## Depositions

**Richard Munger Shaeffer**, deacon, was deposed on June 14th by Bishop Fenner of Kansas, acting in accordance with the provisions of Canon 60, Section 1. The action was taken for causes which do not affect the deposed's moral character.

## Degrees Conferred

The Very Rev. John Warren Day, dean of Grace Cathedral, Topeka, Kans., recently received the honorary degree of doctor of divinity from Washington University.

The Very Rev. H. Boardman Jones, dean of the Cathedral of All Saints, Albany, received the honorary degree of doctor of divinity from the University of King's College, Halifax, Nova Scotia, recently.

## Church Army

Captain James R. Allen, formerly on the staff of St. Paul's Cathedral, Detroit, is now in charge of St. James' Church, Pentwater, Mich.

Trainee William Ekroth is now on the staff of Camp Chickagami, Presque Isle, Mich.

Captain John R. Hunt, formerly in charge of Calvary Church, Hillman, Mich., is now in charge of St. Martin's-in-the-Fields, Twenty Nine Palms, Calif.

Sister Elsie A. Isaacs, formerly in charge of St. James' Mission, Window Rock, Ariz., is now in charge of St. Alban's Church, Yerington, Nev. Address: Box 467.

**Fred MacKenzie**, formerly a student at the Church Army training center in Brighton, Mich., is now on the staff of the Wayside Cathedral Trailer of the diocese of Southern Ohio. Address: Box 22, Wakefield, Ohio.

Sister Pearl Morris, formerly on the staff of St. Ann's Mission, El Paso, Tex., is now on the staff of the Appleton Church Home, Macon, Ga. Address: 440 Forrest Hill Rd.

Captain Alex T. Patience, formerly on the staff of the Cathedral Trailer in Southern Ohio, is now on the staff of the National Town-Country Church Institute, Parkville, Mo.

Candidate William E. Ponzo, formerly in charge of St. John's Church, Albany, Ga., is now on the staff of St. Matthew's Church, Savannah, Ga. Address: 523 E. Gaston St.

Trainee Robert Wright is now on the staff of the Wayside Cathedral Trailer of the diocese of Southern Ohio. Address: Box 22, Wakefield, Ohio.

## Laymen

The Rev. Richard E. Gary, ordained minister of the Disciples of Christ and former pastor of the First Christian Church, Marlow, Okla., is now assistant of Trinity Church, Washington.

Dean Katharine A. Grammer of St. Margaret's House, Church training school for women in Berkeley, Calif., will on September 5th begin a six-months' sabbatical leave in order to undertake private study in Mexico. She will resume her duties on March 1, 1954.

## Living Church Correspondents

The Rev. Edwin A. Garrett, III, of St. Martin's Church, Oak Lane, Philadelphia, is the new correspondent for the diocese of Pennsylvania. Address: 1008 Oak Lane Ave., Philadelphia 26.

# CLASSIFIED

## POSITIONS WANTED (Cont'd.)

**PRIEST**, 50, good health, married with three daughters of college age, wants Parish or Associate Rectorship in college town for sake of girls' schooling. At present finishing 3 year missionary assignment which precluded family life. Available November 1st. It will cost 25 cents to correspond with me. Box 47, Naha Central Post Office, Naha, Okinawa.

**DEACONESS** desires work in institution, Midwest preferred. Reply Box D-889, The Living Church, Milwaukee 2, Wis.

**PHD. IN AMERICAN CIVILIZATION**, now historian at Independence Hall, wants teaching job. Preferably college. Also familiar with Church history. Married, two year old son. Reply Box S-895, The Living Church, Milwaukee 2, Wis.

**DIRECTOR** of Christian Education desires to make a change. 10 years' experience. Excellent references. Reply Box T-894, The Living Church, Milwaukee 2, Wis.

**PARISH PRIEST**—Supply August. Diocese Olympia, Oregon, California. Rectory. Renumeration. Follow parish custom. Reply Box R-893, The Living Church, Milwaukee 2, Wis.

## SUMMER CAMPS

**EPISCOPALIANS** will be glad to know about Hiram Blake Camp, on Penobscot Bay, Cape Rosier, Maine. A recreational vacation cottage resort on the American Plan. Sea bathing, fishing, boating. Comfortable and economical. Good Maine food. Sunday Eucharist (Resident Priest—Manager). Open June to October. Send for descriptive literature.

## WANTED

**PRAYER BOOK AND HYMNAL** combination, 1916 edition. Desire to purchase up to 250 copies of the Pew-Size, black or dark blue cloth preferred. Please write details to: Mr. Richard C. Richardson, Tunstall, Virginia.

## NOTICE TO SUBSCRIBERS

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH



### The Lord's Prayer

As our Saviour Christ hath commanded and taught us,  
we are bold to say,

OUR Father, who art in heaven, Hal-  
lowed be thy Name. Thy kingdom  
come. Thy will be done, On earth as it is in heaven. Give  
us this day our daily bread. And forgive us our trespasses,  
As we forgive those who trespass against us. And lead us  
not into temptation, But deliver us from evil. For thine is  
the kingdom, and the power, and the glory, for ever and  
ever. Amen.

¶ Priest and  
People.

### THE HOLY COMMUNION

#### The Breaking of the Bread

¶ Here the Priest shall break the consecrated Bread; and silence may be  
kept for a brief space.

¶ Then shall the Priest say,

THE peace of the Lord be always with you.  
People. And with thy spirit.

*Benedictus qui venit*

¶ Here may be said or sung,

BLESSED is he that cometh in the Name of the Lord.  
Hosanna in the highest.

#### The Prayer of Humble Access

¶ Then shall the Priest, kneeling humbly at the Altar, say this PRAYER OF  
HUMBLE ACCESS to the HOLY COMMUNION. And this Prayer may be  
said by the People with the Priest.

WE do not presume to come to this thy Table, O mer-  
ciful Father, trusting in our own righteousness, but  
in thy manifold and great mercies. We are not worthy so  
much as to gather up the crumbs under thy Table. But thou  
art the same Lord, whose nature is always to have mercy.  
Grant us therefore, gracious Lord, so to eat the Flesh of  
thy dear Son Jesus Christ, and to drink his Blood, in these  
holy Mysteries, that our sinful souls and bodies may be  
made clean by his most precious Body and Blood, and that  
we may evermore dwell in him, and he in us. Amen.

#### Agnus Dei

¶ Here may be said or sung the following Hymn:

O LAMB of God, that takest away the sins of the world,  
*Have mercy upon us.*  
O Lamb of God, that takest away the sins of the world,  
*Have mercy upon us.*  
O Lamb of God, that takest away the sins of the world,  
*Grant us thy peace.*

¶ And the Priest shall first receive the Holy Communion in both kinds  
himself, and then proceed to deliver the same to the Bishops, Priests,  
Deacons, and any others then present in the Sanctuary.

#### The Administration of the Holy Communion

¶ Then shall the Priest or the Deacon turn to the People, and say,

THE Body of our Lord Jesus Christ, which was given  
for you, and his Blood which was shed for you, pre-  
serve your bodies and souls unto everlasting life. Take this in  
remembrance that Christ died for you, and feed on him in  
your hearts by faith, with thanksgiving.

¶ Then shall the Priest deliver the Holy Communion to the People also,  
into their hands, all devoutly kneeling. And sufficient opportunity shall  
be given to those present to communicate.

¶ And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given  
for thee. Amen.

¶ And the Minister who delivereth the Cup shall say,

THE Blood of our Lord Jesus Christ, which was shed  
for thee. Amen.

¶ During the Communion-time there may be sung a Hymn or an  
Anthem.

¶ If any of the consecrated Bread or Wine remain, apart from any which  
may be required for the Communion of the Sick, or of others who, for  
weighty cause, could not be present at the celebration of the Liturgy,  
the Priest and other Communicants shall, immediately after the Com-  
munion of the People, reverently eat and drink the same; and the Priest  
shall then cleanse the sacred Vessels, and replace them as at the be-  
ginning of the Liturgy.

#### The Thanksgiving after Communion

¶ Then shall the Priest say,

The Lord be with you.  
And with thy spirit.

Let us bless the Lord.

ALMIGHTY and everliving God, We  
most heartily thank thee, For that thou  
dost vouchsafe to feed us who have duly received these holy  
mysteries With the spiritual food of the most precious Body  
and Blood of thy Son our Saviour Jesus Christ, Assuring us  
thereby of thy favour and goodness towards us, That  
we are very members incorporate in the Mystical Body of  
thy Son, The blessed company of all faithful people, And  
are also heirs, through hope, of thy everlasting kingdom, By  
the merits of his saving Death and Resurrection. And we  
humbly beseech thee, O heavenly Father, so to assist us with  
thy grace, That we may continue in that holy fellowship,  
And do all such good works as thou hast prepared for us to  
walk in; Through the same Jesus Christ our Lord, To whom,  
with thee and the Holy Ghost, be all honour and glory,  
world without end. Amen.

¶ Priest and  
People.

#### The Benediction

¶ Then the Priest (the Bishop if he be present) shall let them depart with  
this Blessing:

THE Peace of God, which passeth all understanding,  
keep your hearts and minds in the knowledge and love  
of God, and of his Son Jesus Christ our Lord: And the  
Blessing of God Almighty, the Father, the Son, and the  
Holy Ghost, be upon you, and remain with you always.  
Amen.

#### General Rubrics

##### The Ministry of the Word

¶ Upon Sundays or other Holy Days, the Priest, or, in his absence, a  
Deacon, may say all that is appointed in the Liturgy through THE GEN-  
ERAL INTERCESSION. He may substitute a LITANY, THE BIDDING PRAYER,  
or other suitable Prayers, for the Prayer for the Whole State of Christ's  
Church. Then a Priest shall conclude the service with THE BENEDICTION,  
or a Deacon with THE GRACE.

##### The Order for a Second Consecration

¶ If the consecrated Bread or Wine be spent before all have communi-  
cated, the Priest is to consecrate more, in both kinds, with the fore-  
going Prayer of Consecration. Then the Priest shall first receive the  
Sacrament in both kinds himself, and then proceed with the distribution  
of the Holy Communion.

##### Intinction

¶ Opportunity shall always be given to every Communicant to receive  
the consecrated Bread and Wine separately in the accustomed manner.  
But any Communicant who may so desire may receive the Sacrament  
in both kinds simultaneously by Intinction, in such manner as is author-  
ized by the Ordinary.

¶ When the Sacrament is so administered, it shall suffice for the Minister  
who delivereth the Sacrament to say,

THE Body and Blood of our Lord Jesus Christ, which  
were given for thee. Amen.



¶ If among those who come to be partakers of the Holy Communion, the Priest shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended: he shall admonish him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declared himself to be in full purpose so to do, as soon as he possibly can.

¶ The same order shall the Priest use with those, betwixt whom he perceiveth malice and hatred to reign: not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Priest in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

¶ PROVIDED, That every Priest so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.

### THE EXHORTATION TO THE HOLY COMMUNION

¶ After THE GENERAL INTERCESSION, the Priest or Deacon may read the following EXHORTATION. And NOTE, That this Exhortation shall be read upon the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.

DEARLY beloved in the Lord: ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to test and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great if with a true penitent heart and living faith we receive that holy Sacrament, so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a living and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy Mysteries.

And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the Death and Passion of our Saviour Christ, both God and man: who took upon him our flesh, and humbled himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life.

And to the end that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us, he hath instituted and ordained holy Mysteries, as pledges of his love, for a continual remembrance of his death, and for a spiritual partaking of his life, that we may be one with him and he with us, to our great and endless comfort.

To him therefore, with the Father and the Holy Ghost, let us offer the continual thanksgiving which is our bounden duty and service; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

### PROPER PREFACES

#### ADVENT

¶ From the First Sunday in Advent until Christmas Eve, except upon Ember Days and Saints' Days.

WHO hast raised up a mighty salvation for us in the Kingdom of thy Son, Jesus Christ our Lord: to give light to those that sit in darkness and in the shadow of death, and to guide our feet into the way of peace:

¶ From Christmas Day until the Epiphany.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin:

#### EPIPHANY

¶ Upon the Epiphany, and seven days after.

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light:

#### THE INCARNATION

¶ Upon the Feasts of the Purification, Annunciation, and Transfiguration.

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord:

#### LENT

¶ From Ash Wednesday until Passion Sunday, except upon Ember Days and Saints' Days.

WHO hast sent thy Son to be a great High Priest who is touched with the feeling of our infirmities, being at all points tempted like as we are, yet without sin; that we may come boldly unto the throne of grace, to obtain mercy, and to find grace to help in time of need:

#### PASSIONTIDE

¶ From Passion Sunday until Maundy Thursday inclusive, except upon Saints' Days.

BECAUSE thou didst give thy Son our Saviour Jesus Christ to redeem mankind from the power of darkness; who was lifted up upon the Cross to draw all men unto him; and was made perfect through suffering, that he might become the Author of eternal salvation to all that obey him:

#### EASTER

¶ From Easter Day until the Ascension Day, except upon Saints' Days.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath assured to us everlasting life:

#### ASCENSION

¶ From Ascension Day until Whitsunday, except upon Feasts of Apostles.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory:

#### WHITSUNTIDE

¶ Upon Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the Disciples, to teach them, and to lead them into all truth; giving them boldness



with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ:

### TRINITY SUNDAY

¶ Upon the Feast of the Holy Trinity only.

**W**HO, with thine Only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality:

### ALL SAINTS

¶ Upon All Saints' Day, and seven days after;  
and upon other Saints' Days, except those of Apostles,  
and those in the Octaves of Christmas and Ascension.

**W**HO, in the righteousness of thy Saints, hast given us an example of godly living, and in their blessedness a glorious pledge of the hope of our calling: that we, being compassed about with so great a cloud of witnesses, may run with endurance the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away:

### APOSTLES

¶ Upon Feasts of the Apostles (except St. John Evangelist);  
upon Ember Days, except in Whitsuntide;  
and at Ordinations, except on Principal Feasts and their Octaves.

**T**HROUGH that great Shepherd of the sheep, Jesus Christ our Lord: who sent forth his blessed Apostles to teach all nations, to wash them from their sins in his own blood, and to make them kings and priests, offering up spiritual sacrifices acceptable unto thee; that unto the end of the world he might be alway with those who believe in him:

### AT COMMEMORATIONS OF THE DEPARTED

**T**HROUGH Jesus Christ our Lord; who hath brought to light the living hope of a blessed resurrection: that we may grieve not for that we are all appointed once to die, but may rejoice in the assurance of immortal life to come; seeing that whosoever believeth in thine Only-begotten Son shall not perish, but shall be changed into the likeness of his glory; for when this earthly house of our sojourning is dissolved, there is prepared for us an habitation eternal in the heavens:

### CONCLUSION

¶ After any of these Proper Prefaces, the Priest shall conclude:

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

**H**OLY, HOLY, HOLY, Lord God of hosts: ¶ Priest and People.  
Heaven and earth are full of thy glory:  
Glory be to thee, O Lord Most High. Amen.



## ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

### BIRMINGHAM, ALA.

**ADVENT** 20th St. at 6th Ave., N.  
Rev. John C. Turner (Air Conditioned)  
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
MP 8:30 & Ev 5:30 Daily  
C Sat 4:30 & 7:30 & by appt

### OAKLAND, CALIF.

**ST. PETER'S** Broadway at Lawton Ave.  
Rev. Dr. L. D. Canon Gottschall  
Sun Masses 8, 11; Wed Healing Service & Address;  
C by appt

### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15, HD & Thurs 9:15

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### STAMFORD, CONN.

**ST. ANDREW'S** Washington Ave.  
Rev. Percy Major Binnington  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES**  
1215 Massachusetts Ave., N.W.  
Rev. James Murchison Duncan  
Rev. John Jerome Phillips  
Sun Masses 7:30 & 10; Daily Masses 7, Thurs  
extra Mass at 9:30; C Sat 4-5 and by appt.  
Visit Washington's Historic Anglo-Catholic Parish.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

### CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. John M. Young, Jr., r  
Sun 7:30, 9, 11 HC; Others posted

### EVANSTON, ILL.

**ST. LUKE'S** Hinman and Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed  
6:15, 10; Also Fri (Requiem) 7:30; MP 6:45;  
1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30  
and by appt

### SOUTH BEND, IND.

**ST. JAMES'** 117 N. Lafayette  
Rev. William Paul Barnds, D.D., r  
Sun 8 HC, 9:15 HC, 11 Service & Ser

### LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

(Continued on page 24)

**KEY**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.





## ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
Sun HC 8, 9, HC with MP 11, EP 5; supper and forum for school teachers, 6; Weekdays: MP 7:45, HC 8, EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun: HC 8 & 9:30, Morning Service & Ser 11; Thurs, and HD HC 12 Noon

**ST. IGNATIUS'** 87th St. & West End Ave., on block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roeliff H. Brooks, D.D.  
Sun 8 & 9 HC, 1st Sun 11; MP 11; Weekdays HC 8:30; HD HC 12:10

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8; Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION** Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

### NIAGARA FALLS, N. Y.

**ST. PETER'S** Jefferson Ave. at Second St.  
Very Rev. Blake B. Hammond, r and dean of Niagara; Rev. Edward P. Miller, c  
Morning Services 8 & 11; Special Days 7:30 & 10, as announced.

### SCHENECTADY, N. Y.

**CHRIST CHURCH** Cor. State & Swan Sts.  
Rev. Ernest B. Pugh, r  
Sun 8 HC, 10:30 Mat or HC; HD announced

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French, Rev. John M. Mills, Assts.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-fast), 9 Sch of Religion and Nursery, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

### OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Willey  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed, Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30; C Sat 4-5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with Ser 10:30; C by appt

### NEWPORT, R. I.

**TRINITY** Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues & Fri 7:15, Wed & HD 11

### MEMPHIS, TENN.

**GOOD SHEPHERD** Jackson & University  
Sun HC 7 & 11, MP 9:30  
"The Catholic Parish of the Mid South"

### FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
Rev. James P. De Wolfe, Jr.  
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP & HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

### SALT LAKE CITY, UTAH

**ST. MARK'S CATHEDRAL** 231 East First South  
Very Rev. Richard W. Rowland, dean  
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday Eucharist Wed 7; Thurs & HC 10:30; C by appt

### BELLOWS FALLS, VT.

**IMMANUEL**  
Rev. Robert S. Kerr, r  
Sun HC 8 & 10; Wed & HD 8; Fri 9

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays as anno; C appt

### MONTREAL P. Q. CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West at St. Urbain, Montreal  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland  
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11, Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD), Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

### VANCOUVER, CANADA

**ST. JAMES'** Gore Ave & E. Cordova  
Sun Masses: 8:30, 9:30 11 Sol Ev 7:30; Daily: HC 7:30, Thurs 9:30; C Sat 5 & 7

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

### BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5

### MARBLEHEAD, MASS.

**ST. MICHAEL'S** Built in 1714  
Rev. David W. Norton, Jr., r  
Sun 8 & 11; HD 8

### DETROIT, MICH.

**ST. PAUL'S CATHEDRAL** 4800 Woodward Ave.  
Very Rev. John J. Weaver, dean  
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;  
Church open daily for prayer. Parking lot in rear.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues & Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

### RIDGEWOOD, N. J.

**CHRIST CHURCH** Franklin Ave. at Cottage Pl.  
Rev. A. J. Miller, r  
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP others); Fri & HD 9:30 HC; C by appt

### SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. J. J. English, c  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

### BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30; Healing Service 12 Noon Wed

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10; C Sat 7:30-8:30

### GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by appt  
In the heart of the beautiful Ramapo Mts.